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JUNE 1995
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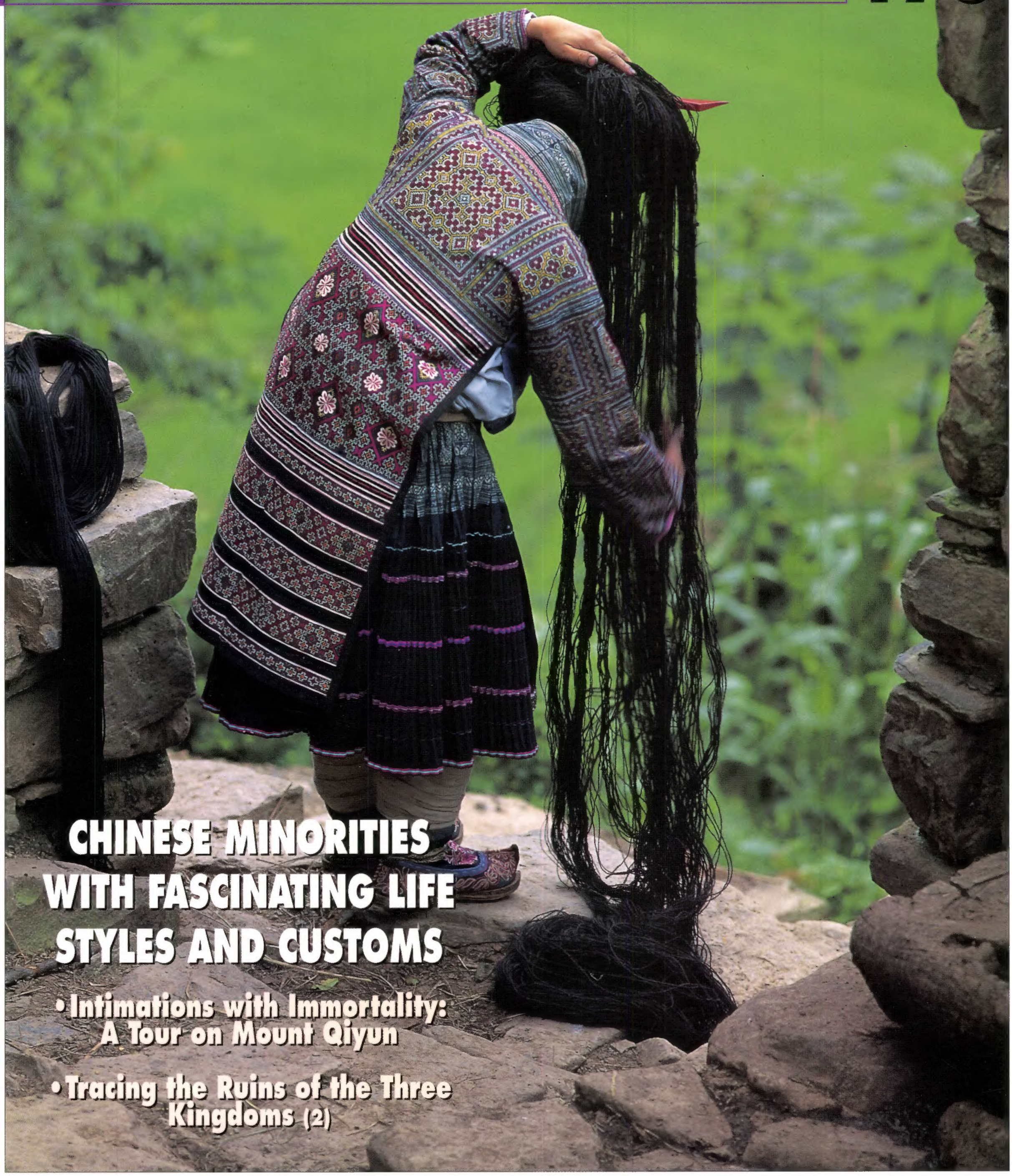

CHINESE MINORITIES WITH FASCINATING LIFE STYLES AND CUSTOMS

- Intimations with Immortality: A Tour on Mount Qiyun
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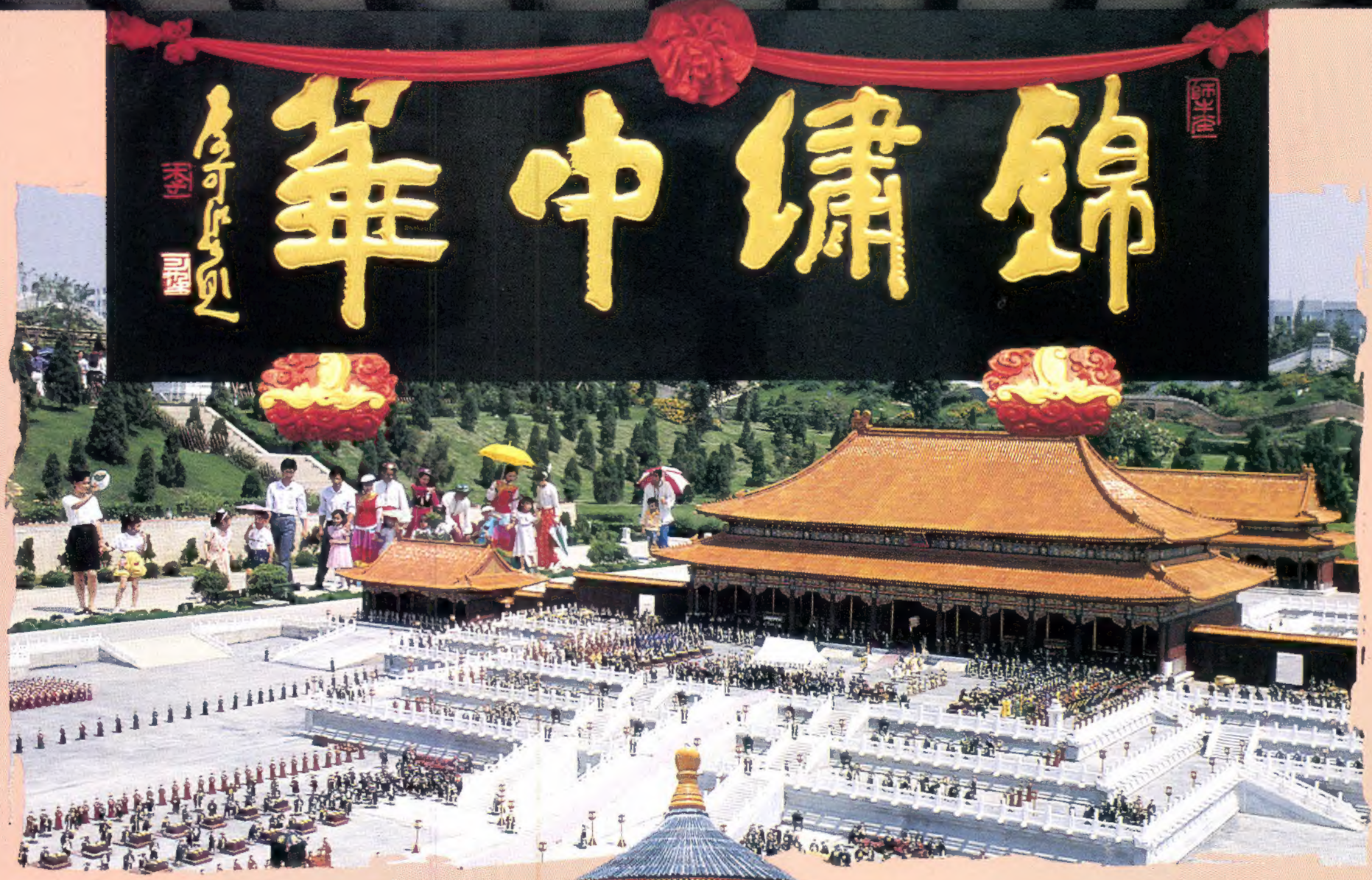

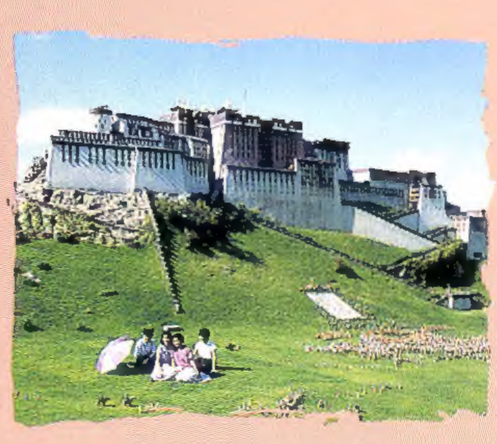

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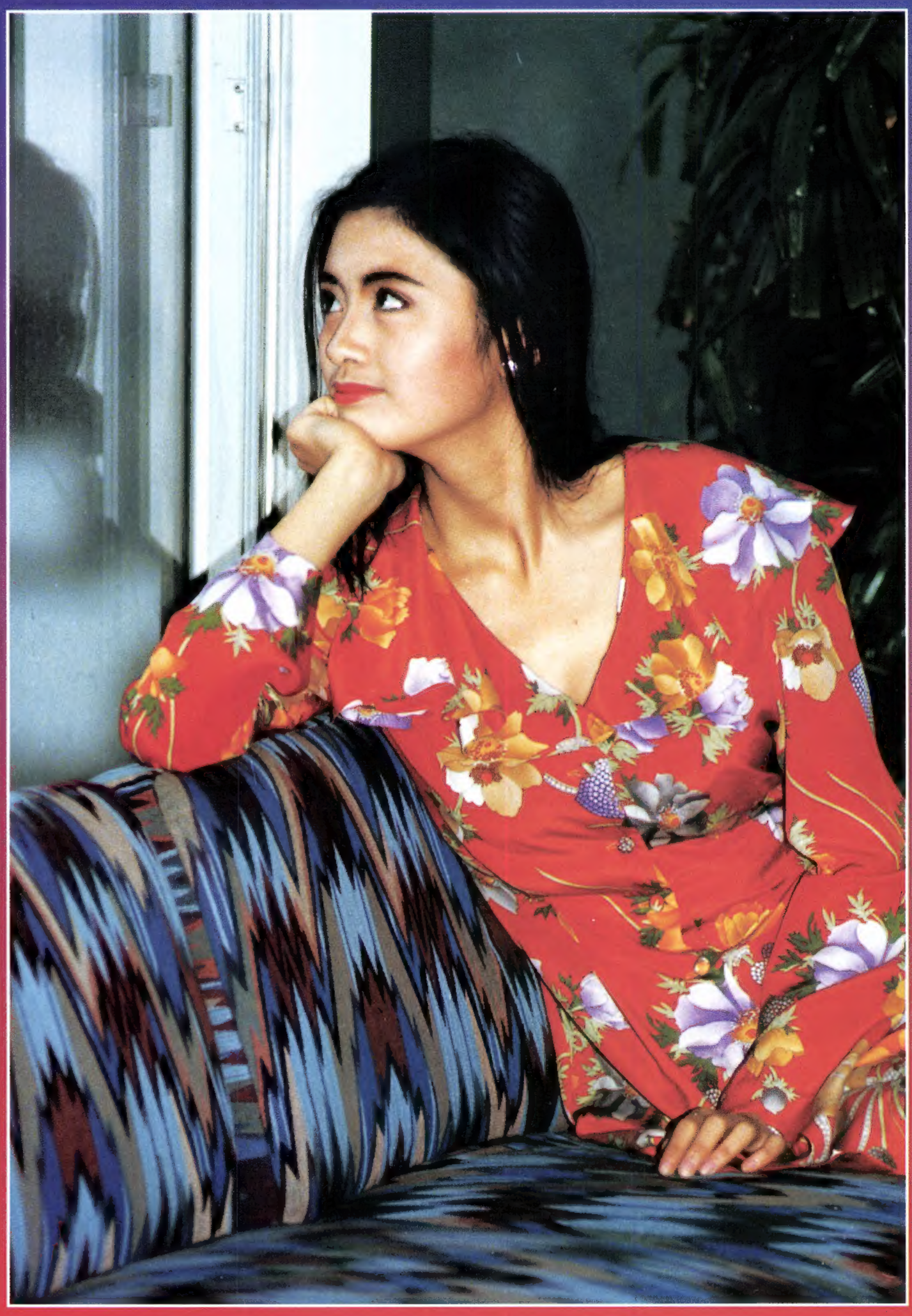

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EDITORIAL

China Folklore Tour Year '95

China's populous expanse and diverse landscapes are also home to a multitude of 56 ethnic nationalities, presenting a rich heteroglossia and variety of traditions, culture and customs. Yunnan Province, with Burma, Laos and Vietnam on its border in the south of China, has over 22 ethnic groups among its Han Chinese population, the highest in China, and includes the Jinuos, the newest nationality officially recognized in June 1979 by China's State Council. Interestingly, one version of the Jinuo people's ancestral origins claim that they were the descendants of Zhuge Liang's troops (Three Kingdoms period). Here in Yunnan Province, we visit the mountainous Aini people who live in huts, and where we also encounter the Blang and Kongge people. In Guangxi Zhuang Autonomous Region, the Zhuang people make up the biggest nationality from whom we learn about "Heavenly Mother" in their Frog Festival, held on the first day of the first lunar month to catch frogs. The first lunar month is also more generally known as time of the Spring Festival celebrating the Chinese New Year. Like the Zhuang people, tradition for the Dongs is an organic and communal affair with the whole village participating in their festival of "Parading the Governor". Another major nationality in China are the Uygurs who embody a fascinating and vibrant Middle Eastern culture in Northwest China. With Islam as the Uygur people's official belief, we learn about the Lesser Bairam and the Corban, and discover how Muslim piety combines deep reverence for Allah and an exuberant three days of merry-making spectacular, with breathtaking tight-rope feats and "Shahardi" wheel spinning. Finally, it is hard to do sufficient justice to the many shades of China's peopled landscape in this brief editorial space. Featured inside this issue, we try to give a comprehensive view of at least some of the major traditional festivals celebrated by the nationalities who live in China, presented in a special chart.

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FASCINATING CUSTOMS

The Uygurs: A Warm and Enthusiastic People 14

Article by Chan Yat Nin

With cheerful dancers under the grape trellises at Turpan and the crowded bazaar at Kuqa, the Uygur people are an oasis of warmth and bustling activity in the midst of the Taklimakan Desert, Xinjiang Uygur Autonomous Region. Take a magic carpet ride into this exotic Northwest corner of China to enter an alternative Mediterranean and Middle East kingdom of rich tapestries, coloured silks, Islamic style copperware, yogurt, figs and shishkebab.

The Aini People in Xishuangbanna 26

Photos by Aoyagi Kenji / Article by Luo Yunzhi

At least 22 different ethnic communities live in Yunnan Province, including the Blang and Kongge people. Admiring the traditional clothing worn by the Aini, we join the Aini people in an Aini wedding, complete with a sorcerer who solemnizes the newlyweds' nuptials with rice wine, boiled egg and a pig's foot, and take a peep into the "Flower Room", the bridal chamber.

Parading the Governor — The Dong People's New Year Carnival 34

Photos by Liu Yongtai / Article by Cao Xi

In Guizhou Province and Guangxi Zhuang Autonomous Region, we literally go back into time to visit the ethnic Dong people to watch them celebrate the Chinese New Year in traditional Dong style. Not satisfied with just an affair of *lishi* packets among family, friends and relatives, the entire Dong village goes public and conducts itself on yuehe village visits with their grand carnival procession of "Parading the Governor".

SACRED MOUNTAIN

Intimations with Immortality: A Tour on Mount Qiyun 42

Article by Xie Guanghui

An ideal summer tour for anyone seeking peace and tranquility, but what would the great Romantic poets Wordsworth and Coleridge have made of Mount Qiyun? With carved Buddha figures, Taoist paintings and pavilions among red rocks, 36 strange peaks, crags, caves, ravines, Green Lotus Pond and Real Immortals Cave — Mount Qiyun's impressive natural environment is deeply inspiring and magical in its "divine" beauty.

TRACING THE PAST

Tracing the Ruins of the Three Kingdoms (2) 52

Article by Shi Bao Xiu

Luo Guangzhong's gigantic war and peace novel continued in full historical costume. In this second part, our reporters focus travel to the ancient forbidden city of Jingzhou, the capital to 11 of China's past emperors, and the political-dramatic scene for 74 out of 124 chapters from The Romance of the Three Kingdoms. Heroisms on horseback, burning boats, treachery and the bloodiness of war: the paradoxes of man's power are as relevant in the 20th century as it was then.

FASCINATING CUSTOMS

The Uygurs: A Warm and Enthusiastic People 14

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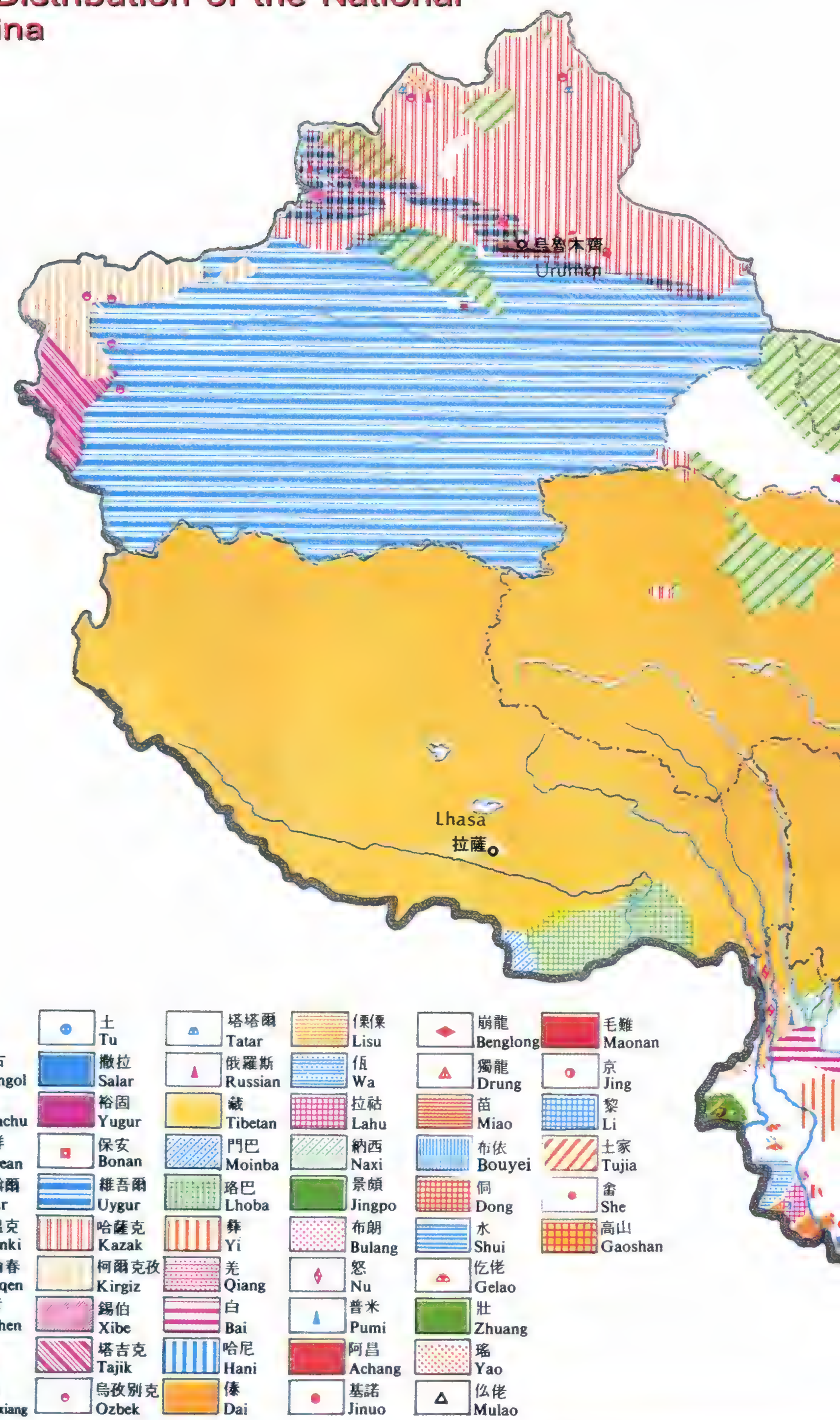
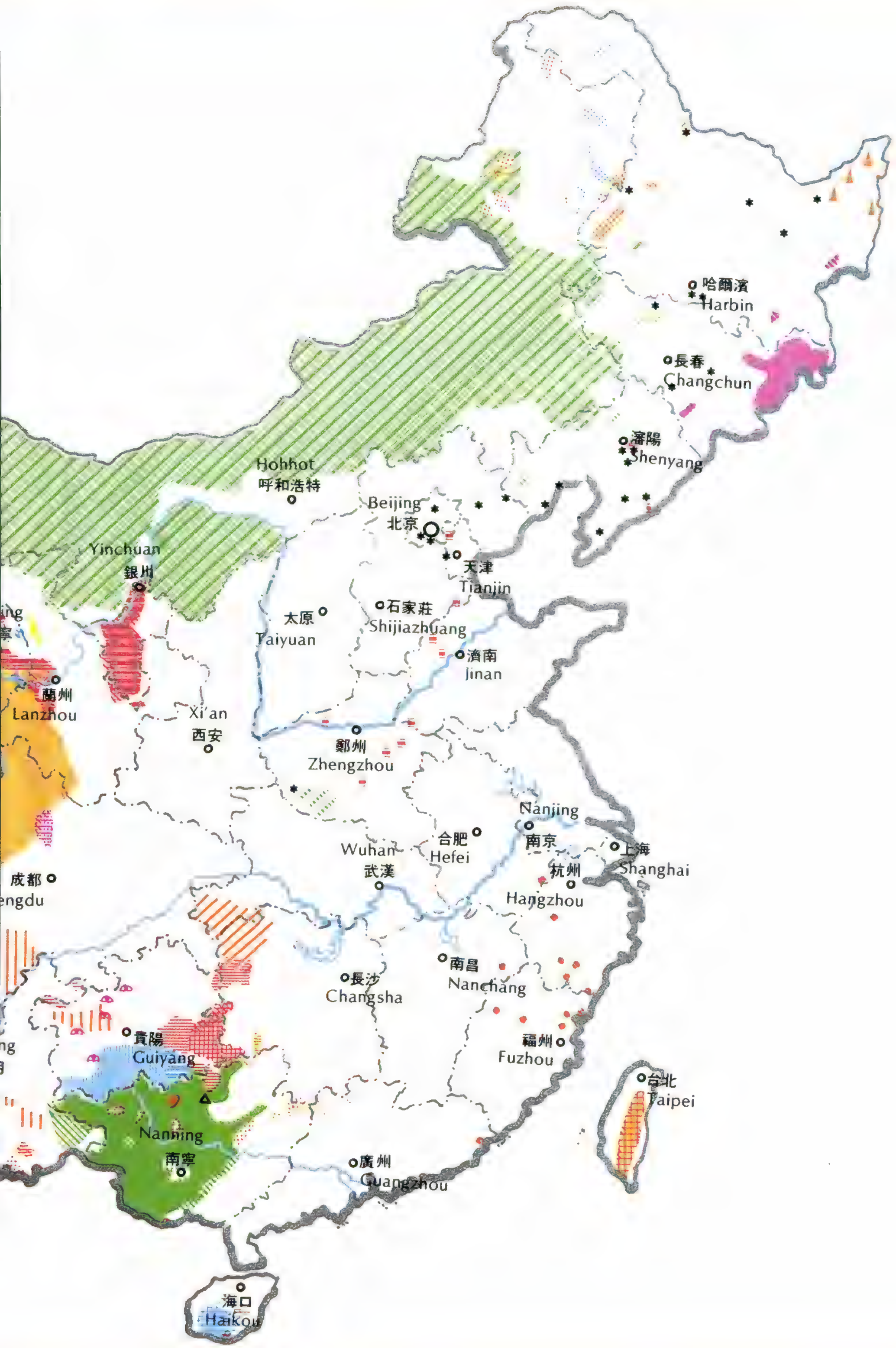
Front Cover: A Pantou (Coiled Hair) Miao girl in Guizhou Province doing her head-dress with extra hair-pieces made of a mixture of hemp, wool and human hair ***(by Zeng Xianyang)***

中國少數民族分佈略圖

Sketch Map of Distribution of the National Minorities in China

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The Uygurs: A Warm and Ethusiastic People

ARTICLE BY CHAN YAT NIN

Born with an enthusiastic and unconstrained nature, the Uygurs just love dancing and singing (by Zhao Jun'an).

Among the great fascinations of Xinjiang, the most attractive are the legendary customs and life styles typical of the Western Regions populated with many ethnic groups, in particular the Uygurs.

A major ethnic group in Xinjiang, the more than seven million Uygurs constitute half of the entire population in the region. Once you have set foot on the former Silk Road in Xinjiang, you will be pleasantly surprised by the presence of these people. Whether among the cheerful dancers under the grape trellis on the land of Turpan, or those driving carts pulled by donkeys running in quick steps at the foot of the Flaming Mountain or the farmers tilling the land on the oasis in the great Taklimakan Desert; pedlars shouting at the top of their voice at the crowded bazaar at Kuqa; or the crowds of thousands of pious Muslims praying in the square in front of the mosque at Kashi; you will always be attracted to the beautiful and handsome Uygur men and women with their unique colourful square hats and striped costumes, overflowing with warmth and enthusiasm. You will feel as if you are standing before a long and beautiful painting scroll featuring the people, their land and culture as it unfolds in front of you with its surprises and fascinations.

Ethnic Origins

The Uygurs can be traced to a nomadic tribe called Dingling that inhabited the northern and western part of China in the 3rd century B.C. The tribe later was known as Tiele and Chile. Since they rode on carts of exceptionally big high wheels, they were also known as the Gaoche (high carts). During the 7th century, the Tiele and other tribes established the Huihe Kingdom of the nomads centring aroundthe Erhun River and accepted feudal appointments by the court of the Tang Dynasty. On two occasions, it sent out troops to help the Tang court put down the rebellion waged by An Lushan and Shi Siming.

During the mid-9th century, the Huihe people moved westward to Gaochang, present-day Turpan, Yanqi, Qiuci – today's Kuqa – and Yutian to live in mixed communities with other ethnic groups. Eventually, they became the Uygurs of today.

Fruit Gardens and Uygur Dress

Now 80 percent of the Uygurs live south of the Tianshan Mountains in Xinjiang. The great host of green oases on the edge of the vast desert at the Tarim Basin are the homes of the Uygurs.

The Uygurs are chiefly a farming population also engaged in animal husbandry and commerce. The oases in the basin area enjoy a moderate climate, long hours of sunshine and high temperatures, which provide the Uygurs with an environment suitable for agriculture. Flexible and unique, the Uygurs have turned the oases into their special homes.

They live in square houses arranged into courtyards. The houses are built with windows on flat roofs and deep front porches. Inside, are earthen beds and the walls are decorated with tapestries. In some homes, decorated niches are built on the walls. The carpets and chests are always in bright colours, filling the room with warmth and vitality. Cultivated with flowers, fruit trees and grape vines, it is hard to tell whether the courtyards are flower gardens or orchards.

Men, women, old and young, the Uygurs always wear a little square hat on the head. For the men, they wear a long robe reaching the knee. Underneath they have short shirts with embroidered lace. Most Uygur women don coloured silk dresses with laced black vests outside. Earrings, bracelets, rings and necklaces are ubiquitous. Most strikingly, Uygur girls keep their hair into many thin and long braids which toss up when they turn their head. When they smile, the tossing braids of the girls make them even more charming.

1. Chiefly agricultural people, the Uygurs always raise sheep (by Zhong Guohua).
2. Traditional costumes for Uygur women (by Chan Yat Nin)
3. Specially prepared roasted whole sheep has a special flavour (by Song Shijing).
4. On the dining table of the Uygurs, the hard baked bread called **nang** *and the deep dried braided dough are staple food (by Song Shijing).*
5. Uygur houses, usually beautifully decorated, are built with deep front corridors (by Song Shijing).
6. Pretty Uygur girls with their multiple braids (by Chan Yat Nin)

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Warm and Hospitable

The hospitality and special etiquette of the Uygurs are both moving and interesting. When people meet, they do not shake hands but put right hand on left chest, bow and say in Uygur "Wish you good fortune!" When meeting more than one acquaintance, it is a must to show the same courtesy to everyone. In front of distinguished guests and seniors, one will cross both arms in front of the chest to show special respect. Women have their own way of etiquette, as they embrace each other, touch each other's right cheek and say "Good fortune". When an elder and a child meet, the young must call the elder first and then the elder will kiss the child on the cheek and forehead.

For Uygurs living in urban areas today, however, shaking hands and greeting each other with a "How are you!" have become the way. To be friends with Uygur people, it is most helpful to learn a few phrases of etiquette. When you address men, usually "Arkar" which means big brother or uncle will be fine.Among young men, a term of endearment is "Ardashi", meaning friend. For women, terms of respect are used such as "Archia" or "Aryila", meaning big sister or aunt. When addressing someone, the full name should be pronounced,for using just one part is impolite. The one-part name form is reserved for close friends only.

Uygur names consist of the person's own name and his father's name. They have no surnames. When reaching middle age and especially when getting old, they add terms indicating their position or rank to the original combination of personal names and father's names.

Uygurs are pious Islamic disciples and their ceremonies and taboos are all subject to the doctrines of the religion. Naturally, one should respect their way of life when being guests of the Uygurs.

The Bazaar: A Rich Panoply of Uygur Culture

Someone has suggested that unless you have visited a bazaar, you have not really been among the Uygurs. This is certainly true.

In Uygur language, bazaar means an open market or a square. Bazaar days are a great opportunity to discover Uygur customs and habits. Crowds of colourfully dressed Uygurs converge to the market on their donkey-pulled carts and very soon, the crowded market is filled up with all kinds of local produce, echoing with merchants crying out their wares.

Usually there are fixed places and dates for holding markets and the most well-known bazaars are the ones held at Kashi and Kuqa.

The bazaars mostly sell farm and side-line produce as well as merchandise for daily use. The visitor can buy handsome Uygur square hats, Islamic style copperware, beautifully made Uygur knives, dazzling jewelry, top quality leather, fur and superb carpets, and of course horses, oxen and sheep ... all at bargain prices.

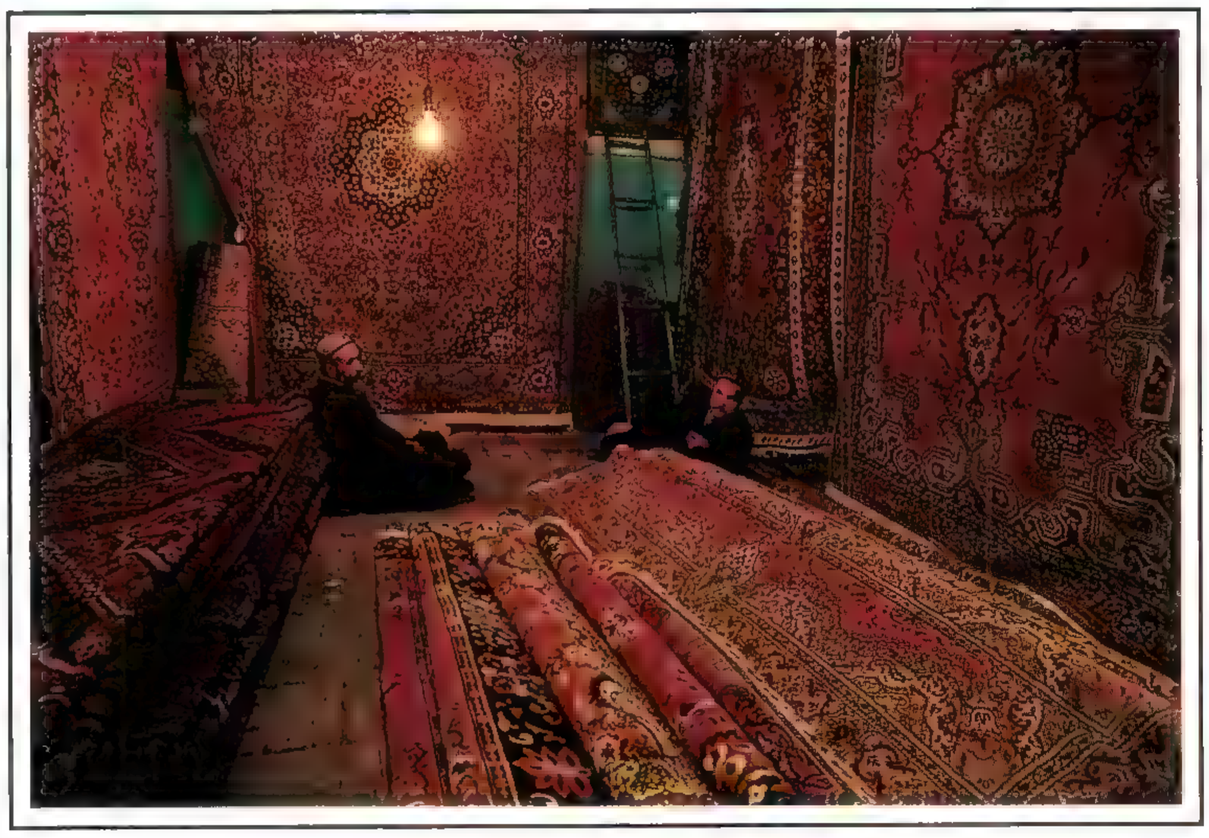
Welcoming the New Crescent Moon

The most celebrated highlights in the life of Uygurs are the Lesser Bairam and the Corban.

According to Islamic doctrine, the ninth month on the Islamic calendar is a month of fasting. On the night of the last day of the month, people will see if the crescent moon is out to decide if the next day (the first day of the 10th month) will be the day of fast-breaking. If the moon is not seen, people will continue their fast but the extension period will be no more than three days. During this time they will give their house a thorough cleaning, have animals slaughtered and festival food prepared. Early in the morning, men will take a shower, put on festival clothes and gather in the mosque for the big ceremony.

1

1. Pedlars selling the deep fried braided dough are all well trained in holding their goods on the head while walking in steady and brisk steps (by Shen Qiao).
2. These carpets on the bazaar indicate a rich supply of a great variety of carpets made in Xinjiang (by Chan Yat Nin).
3. Always in the same square shape, Uygur hats come in all designs and colours and are the best seller on the market (by Chan Yat Nin).
4. Knives made by the Uygurs are known to be practically sharp and beautiful crafts. The kind called Yengisar is by far the best of all (by Wang Miao).
5. The oxen section of the bazaar attracts men from all places (by Sun Yanling).



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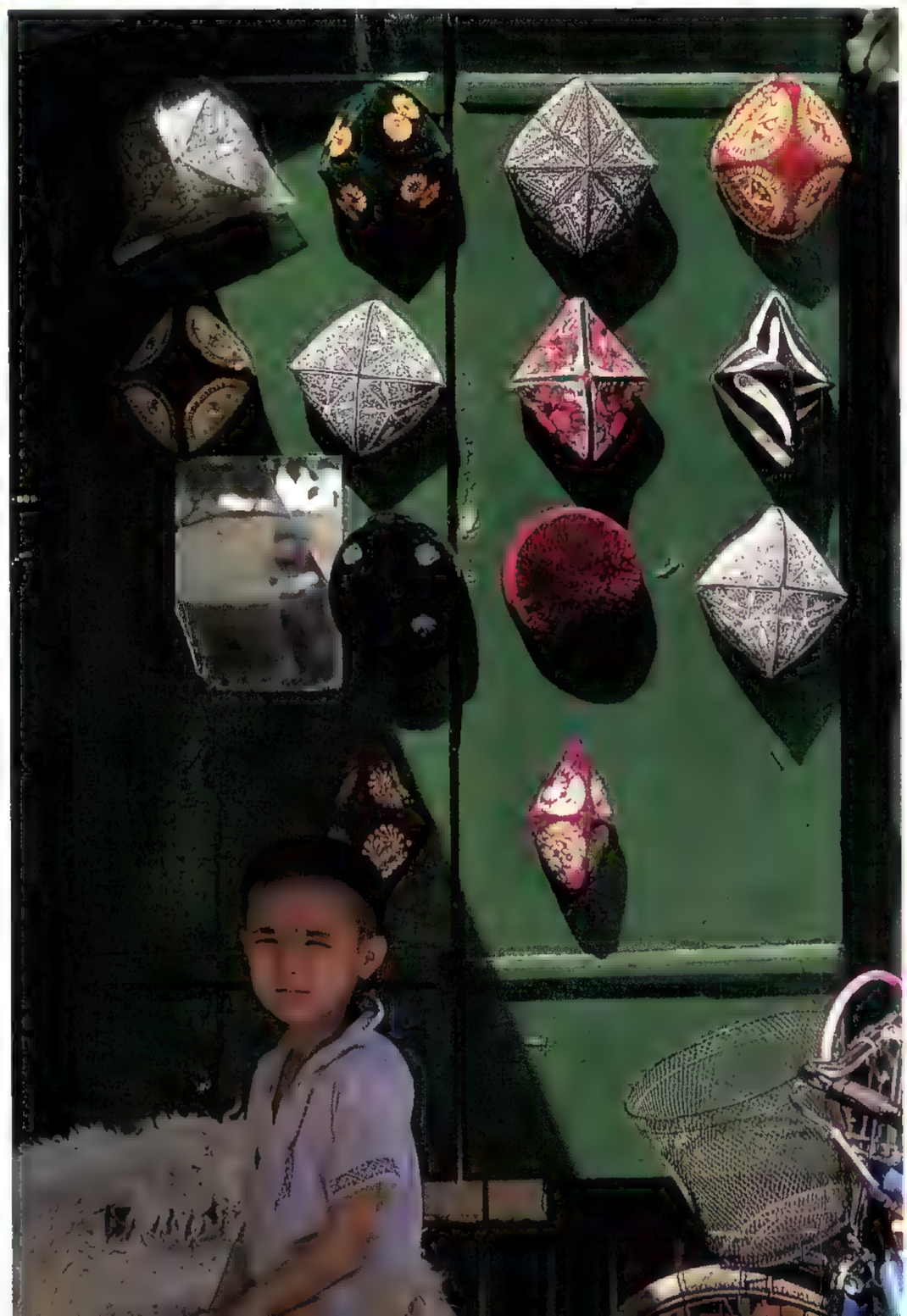

1. On every Friday and during religious festivals, Moslems in Kashi gather in the Id Kak Mosque (by Song Shijing).
2. These Daolang musicians, a place known for the Uygur style of singing and dancing, are mesmerized in their entertainment. Whenever there is a happy occasion, the Uygurs will automatically gather to sing and dance (by Liang Feng).
3. Once the religious ritual of the Corban is over at the Id Kak Mosque, music is sent out from the tower of the mosque which marks the beginning of merrymaking (by Song Shijing).
4. Uygur buildings have a strong Islamic architectural style (by Liang Feng).

They follow the imam to the cemetery to remember the dead. All families also visit the cemetery. Once this is over, people call on each other to greet the festival or hold gatherings and parties. Young people often hold their wedding on this day.

A Gathering of 100,000 Muslims

In many places, the Corban witnesses a much grandeur celebration than the Lesser Bairam.

The Corban originates from a Islamic legend. Ibrahim, a prophet. According to this story, Ibrahim receives a message from Allah that he has to offer the life of his son as sacrifice in a test of loyalty to Allah. While Ibrahim is about to have his son killed, Allah sends an envoy with a sheep to be killed instead of Ibrahim's son. Ever since, the day has become the Festival to Slaughter the Animal, better known as the Corban. Muslims everywhere will make animal sacrifices and celebrate the occasion.

Like the Lesser Bairam, the Corban is also a festival for all Muslims, who celebrate it in a variety of ways from region to region. In Xinjiang which is inhabited by several ethnic groups of the Islamic tradition, the Uygurs have the most pompous gathering and the celebration in Kashi is not to be compared anywhere in the entire region of Xinjiang.

At dawn on the Corban, Uygur men throng to the square in front of the Id Kak Mosque.

In Kashi, a town of over 100 mosques, Muslims are led by local imams to the Id Kak Mosque for a whole city celebration.

From dawn to noon, people keep pouring into the square. Each group is led by an imam clad in a robe and wearing a turban. On the way they will stop after walking a short distance to recite the Koran and repeat this seven times.

All the shops in the city are closed and no one needs to go to work. On the street all you can hear are the footsteps and Koran reciting by Muslim disciples.

By 2:00 p.m., a gathering of 100,000 strong is found in the square in front the Id Kak Mosque and the ceremony now officially begins.

The master of the ceremony recites the Koran in a loud voice and is echoed in unison by 100,000 people, who stand facing the direction of Mecca, touching their ears with both hands to express their piety and respect to God. They then recite the Koran again, bow, kneel down and kowtow in gratitude to Allah. These procedures are repeated several times. The solemn atmosphere and the scale of 100,000 people taking part in a collective ceremony is an impressive and moving sight indeed.

When this ritual is over, the Muslims greet each other and pour out of the mosque and square. Music is heard coming from the tower of the mosque to mark the beginning of a great fanfare.

Three Days of Merrymaking

Once the men come home from the mosque, they begin to slaughter animals as their families are already preparing the festival feast.

At the same time, music continues in the square in front of the Id Kak Mosque. Men and women, old and young, all clad in festival clothes, sing and dance in the square.

The Uygurs are good at singing and dancing, because of their open and unconstrained nature. At festival times, they love to get together to entertain themselves with singing and dancing. The merrymaking at such a festival occasion as the Corban is a grand affair. Apart from singing and dancing, they have many kinds of interesting games and superb performances: Sturdy men dance and do acrobatics with cups and bottles on the heads; girls spin on elevated tables; young men play the exciting "Shahardi" wheel spinning, but the most breathtaking event is walking on tightropes.

Walking on tightropes the Uygur way is a classical and difficult form of folk art, not to be seen very often. Once it is staged, it always attracts a big crowd.

Several tall wooden poles – some as high as over 30 metres – are erected on the ground. Thick ropes are fastened from the ground to the top of the poles. With a musical accompaniment, the performer in bare feet holds a pole horizontally to balance himself and begins to walk in light steps upward on the rope to the top of the poles. While walking, he changes positions, now sitting, now squatting, now standing on one leg. Suddenly he "loses" his step and is about to fall onto the ground. Before the audience's exclamation dies out, the performer has safely landed on the ropes in riding position, to a thunderous roar from the on-lookers. Next, with his eyes blind-folded, the performer walks on therope, not only in bare feet, but on his hands while holding his feet up. He also jumps and then falls on the rope ... tugging the heart of the on-lookers to the throat.

The massive merrymaking goes on for three days before the enthusiastic Uygurs feel they really have enjoyed themselves on this festival occasion.

Translated by Huang Youyi

1

1. Beautifully dressed, these Uygur girls are going to take part in the singing and dancing (by Chan Yat Nin).
2. "Shahardi" is a most favoured game for the Uygurs. Eight people push the wheel, sending the person at the end of the rope spinning high (by Zhao Jun'an).
3. The brave winner of the sheep fight at the Corban Festival held in Kashi is proud of its victory (by Song Shijing)
4. Walking on tight ropes the Uygur style is a breathtaking and risky performance and always commands the full attention of the audience (by Song Shijing).

2

3

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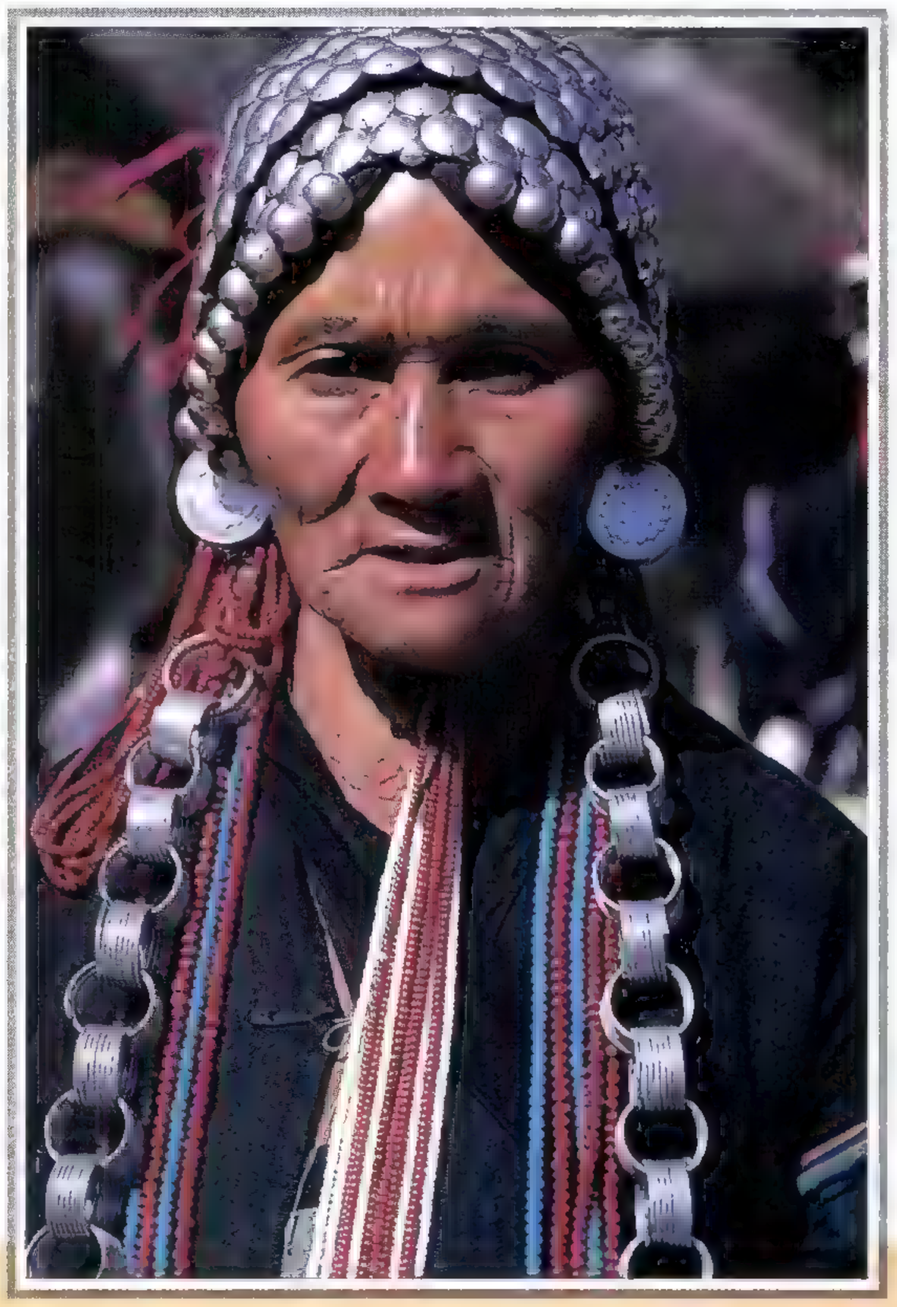
A unique Aini village gate. The front gate is used by people, the side gate for discarding dead animals and the back gate for the dead to be carried out.

The Aini People in Xishuangbanna

PHOTOS BY AOYAGI KENJI • ARTICLE BY LUO YUNZHI



Dresses worn by older women are simpler but still have silver decoration.

The 100,0000 Aini people, a collateral line of the Hani minority nationality, live in the mountainous areas of Menghai and Mengla counties in Xishuangbanna, Yunnan Province.

The Aini rectangular village gate is unique in both function and shape. Two poles standing at the entrance support a lintel painted with creatures, adorned with an exquisite carved wooden bird in the middle and bamboo knives and stars with six apexes made with very thin bamboo skin at either end. After the ceremony for ploughing fields in the spring and a ceremony for good harvest in autumn, Aini people hold a ceremony of erecting the village gates. Each village has three gates: the front gate for people to walk in and out, a side gate for discarding dead domestic animals, and the back gate for the dead to be carried out.

Aini bamboo dwellings of various heights are built on mountain slopes and shaded by bamboo leaves. The moment we stepped into a village we were greeted by a group of youths who vied to grasp our hands. A wedding was going on in the village, we were told.

A Kongge girl carrying water in bamboo tubes

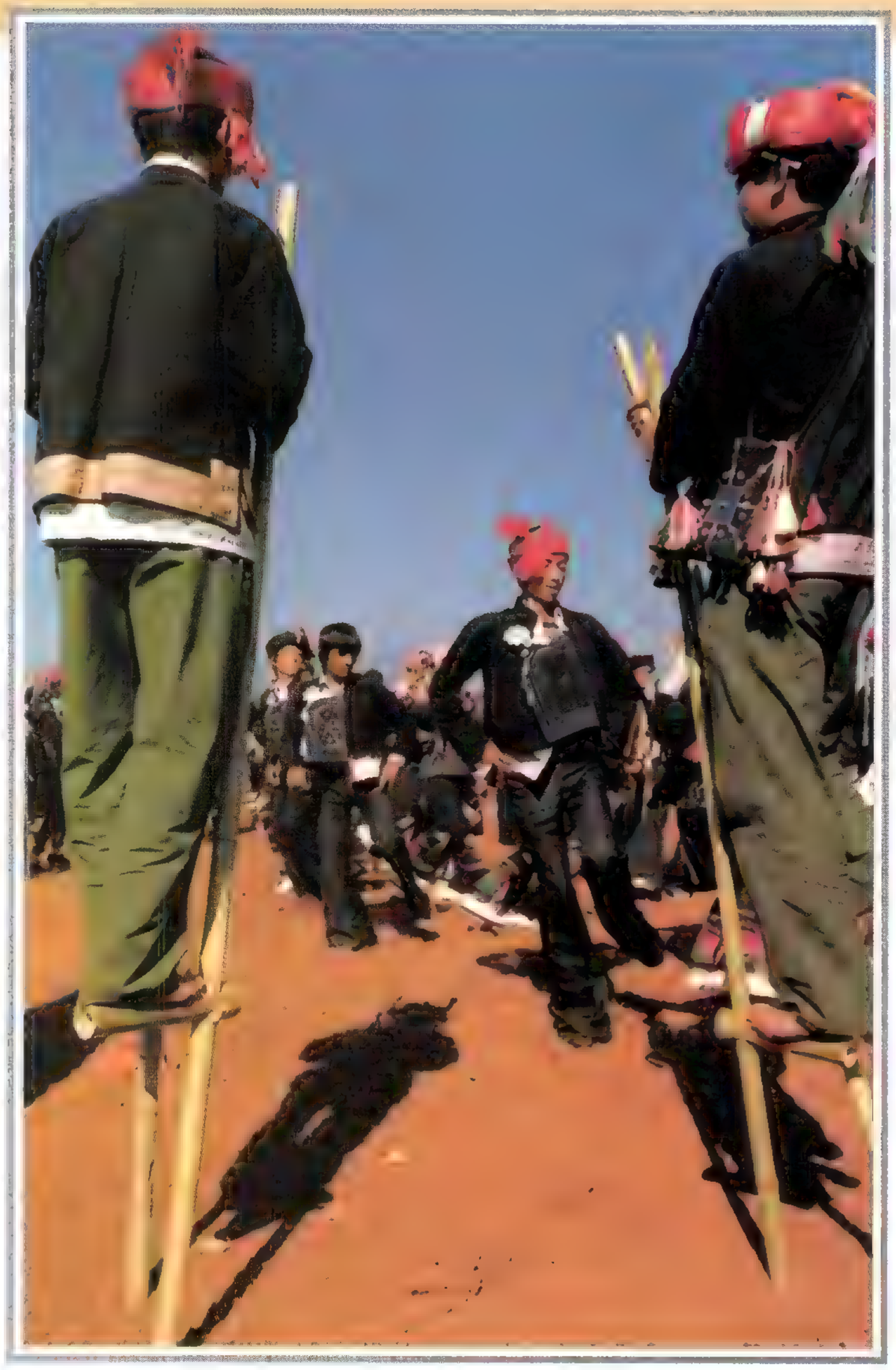
The village seemed to brim with Aini hospitality: everywhere we went we were greeted by smiling villagers. The Aini people have a dark complexion. The young Aini look strong and healthy, wearing home-spun clothes dyed dark blue. Men's jackets were collarless, either having buttons down the front or on the left, with narrow sleeves to the wrist and swallow-tail cuts on the side and back of the jacket. Their trousers were long and loose. Men's jackets were adorned with silver coins and beads. However, the women's attire was a real spectacle: their hats were covered with silver beads and colourful tassels and their dresses decorated with many silver chains, coins and plates – tinkling at each step they moved. Some brides, it is said, have as many as 1,700 silver beads weighing over 10 kilograms on

Unique dresses of Aini women during holidays. Their hats are decorated with beads, coins and silver plates which produce a pleasant tinkling. On their chests hang beautiful tassels.

their wedding. Their pleated skirts are short, hanging below the belly button and knee length. Female clothing varied according to age. Aged about 10, girls wear shining silver beads in their hair. As soon as they reached 17, they wear a decorative item called *aulili* on the back of their head, meaning they were ready for courtship. At 18 they let their hair cover their temples indicating availability for marriage. Married women wrapped their *aulili* with a piece of black cloth to mark their marital status.

"Flower Room" – The Sweet Net for Newlyweds

At sunset we reached the bridegroom's home. Before we took the stairs of the bamboo dwelling our guide suggested we visit the "flower room" first. Flower room? Is it for growing flowers? Or like the girls of the Mosuo minority nationality, do Aini girls have secret places to meet boyfriends too? With these conjectures, we entered a small thatched hut by the bamboo dwelling. The "flower room", we learnt, was none other than the bridal chamber. After the ceremony to celebrate the onset of adulthood, an Aini boy would move into a small thatched hut his parents had built for him beside the house. The small but cozy place quickly became the birthplace of love and marriage. The hut we were in had little furniture, aside from a bunch of red flowers in full bloom on the table and an eye-catching bright red blanket on the bed. To Aini people, red is a sacred colour. After the wedding, the newlyweds would stay in their "flower room" for a whole year before they could move into their parents' dwelling or build their own hut.



Aini people walking on bamboo stilts (by Wu Jialin)

The wedding took place in the inner room. The excited bride groom and shy bride were sitting by the fire pit which is usually built at the centre of the room. A "sorcerer" in red gown set a bowl of rice wine and a bowl of ginger tea before them. He handed them a cooked egg, which the bridegroom took and passed to the bride who received it with her left hand. Then she handed the egg back to the bride-groom. He peeled it and shared it with the sorcerer and the bride. The sorcerer, holding his share, chanted some prayers before he dipped his portion in the wine and tea and ate it. So did the bride and the bridegroom. Then, the sorcerer gave the bride a cooked pig foot, which, the bride ate a little and then handed to the bridegroom. After the bridegroom finished the foot the sorcerer declared the wedding had been approved by their gods, the newlyweds go to the outside room to receive best wishes from their clan members. Tables had been laid and six dishes and wine were served — six was a lucky number to Aini people. They ate and drank in a solemn manner.

Everyone received an exquisite gift from the bride, an object resembling a shuttlecock made with colourful feathers and tassels representing the bride's intelligence and nimble hands. Such a gift was also given as a token when a girl fell in love with a boy.

Kongge People

The next day we visited visited villages of the Blang and Kongge people. The Blang people lived in Menghai County. Their clothes, life style and dwellings resembled those of Dai people. Blang people had no written language. Beside their own dialect, they spoke Dai too. As they had long accepted Hinayana (a sect of Buddhism) almost every village had a temple. Kongge people, numbering about 3,000, live in the mountain areas of Jinghong County. So far, scholars are divided about their identity. Their living conditions are poor, having to fetch water from the foot of the mountain. Their dark complexion and thick lips gave me the impression that I was among a tribe in africa.

Translated by Li Guoqing

Pig heads are on sale.

Every Aini girl is a good singer and dancer (by Wu Jialin).

Emblems of an Aini people's gathering (by Wu Jialin)

Blang people, neighbours of the Aini, are building a house.

Frog Festival of the Zhuang People in Guangxi

1

The Frog Festival is the traditional festival for worshipping the Frog Goddess by the Zhuang people living in the middle reaches on the west bank of the Hongshui River. In the first month of each lunar year, many Zhuang villages in the counties of Donglan, Fengshan, Bama and Tian'e in Guangxi Zhuang Autonomous Region hold grand collective song and dance parties to entreat the Frog Goddess to bring happiness to the village people and a good annual harvest. To an outsider, the activities during the Frog Festival appear very much of a village carnival.

The Whole Village Goes Frog Catching

Early in the morning on the first day of the first lunar month, the beating of bronze drums and the blowing of ox-horns can be heard from different villages, and men, women, the old and the young wearing their best clothes rush out to the fields to look for frogs, turning over stones and digging up earth. They regard the first frog caught that day as the Goddess, who they call the "Heavenly Mother". The catcher of the first frog would regard the prey as a sign of good omen, and he would be respected as the "Frog Man" or the "Frog Father", who would preside over the activities held during the Frog Festival as the chieftain. Amidst firecrackers and songs, people joyfully escort the Frog Man back and welcome the Heavenly Mother to the village. There sorcerers sing praises for the Frog Goddess to give beneficence, and chant incantations and perform religious rites. The frog is then soaked in wine, or kept alive and placed into a bamboo container or a small coffin made of wood according to the respective county custom. Then the coffin is placed in the Frog Tower for worshipping, and singers begin "The Song of Invitingthe Frog".

Next, led by the Frog Man, children carry the frog's coffin to parade the village from household to household. When they reach a household they start the song "The Frog Announces Good News" placing the frog's coffin on the stairs, or alternatively place the coffin before the lintel of the front door, the household ancestral shrine and the kitchen range. This is so as to beg the Frog Goddess to bless the family with ample food and clothing, and prosperity. The host of the house would then offer the children some money and presents such as pyramid-shaped dumplings made of glutinous rice wrapped in bamboo leaves, glutinousrice cakes, a glutinous paste, puffed rice and fresh eggs to thank the Frog Goddess. Such activity is held continuously every three or four days till the eve of the funeral for the frog.

During this period of time, four bronze drums keep sounding day and night and the entire village is resonant with a festive atmosphere. In the evenings all villagers gather in the frog tower to hold various worshipping activities. Elderly people talk of the past and present and sing praises for the Frog Goddess, children disguise themselves as tigers or sheep to amuse each other, while young men and women sing songs in antiphonal style and compete in a battle of wits.

Grand Funeral for the Frog

On the 15th day of the first lunar month, or at the end of the first lunar month and the beginning of the second lunar month, different villages would choose an auspicious day to hold a grand funeral for the frog, the climax of the festival.

On the day of funeral every household slaughters chickens and ducks, cook "five-coloured rice" and dye eggs in five colours, making all the preparations for offering sacrifices to the Frog Goddess and to entertain guests. In the afternoon, holding high colourful banners painted with the sun, moon, stars, pigs, horses, oxen, sheep, birds and beasts, all villagers come to gather in the frog tower. After the sorcerers' incantations and religious service, they move the frog's coffin to "The Flower Pavilion". Then headed by the Frog Man, they beat bronze drums, set off firecrackers, and under the escort of a group of dancers disguised as frogs, carry "The Flower Pavilion" to the frog graveyard outside the village. On the grave is erected a tall pole hung with a long streamer. Vying with one another, people put their bamboo baskets loaded with glutinous rice and multi-coloured eggs in front of the frog grave and plant various coloured flags around it. The sorcerers break the coloured eggs from basket to basket to read the fortune of every family. If the yolk is evenly ellipsoid, fortune is good. Then the sorcerers say prayers and dig out from the ground last year's frog coffin (in some places they open the frog coffin of the present year) to publicly

2

1. Beating bronze drums to celebrate the "Heavenly Mother" descending to the homeland of the Zhuang
2. Frog patterns on the surface of bronze drums used by the folks in the Zhuang areas
3. The "Frog Man" carries the frog in a funeral procession.
4. On the frog grave is erected a high pole hung with long streamers.
5. The frog dance

observe the colour of the frog bones to forecast the year's harvest. If the frog's bones are black, it is a bad omen, and prayers must be made immediately to the Frog Goddess for protection, and all villagers must take precautions against natural calamities. If the frog's bones are white, it augurs a good harvest of cotton. If the frog's bones are golden, it means good weather for all the crops and an abundant harvest in the year, and everyone breaks into deafening cheers. Finally, amidst the sound of bronze drums and firecrackers, the chieftain or host of the funeral takes the new frog's coffin out from the Flower Pavilion and lowers it into the pit, while older singers take the lead in singing the song "Praying for the Frog".

After the funeral is over, the villagers in the areas around Liupai and Bamu Townships in Tian'e County usually hold a ceremony to start "The Torch Demonstration", "The Field Walk", the chorus of "Frog Song" and perform the "Frog Dance". Some of them disguise themselves as frogs for a lively dance around the stone sculpture of the Frog Mother; some disguise themselves as oxen to be led by farmers dramatizing how to plough the fields; and others disguise themselves as gods wearing different masks and wielding various weapons to drive away monsters and ghosts as part of their performance.

But in Donglan County, people there hold a Frog Song Contest in the village on the night immediately after the funeral. At the contest, singers from different places sing freely the traditional "Raft Song" in antiphonal style to express their best wishes to each other for the New Year, air their singing skills, determination and lofty ideals, and also to convey their feelings to the ones they love. The contest lasts till dawn next morning when the singers disperse with their songs lingering along the mountain paths.

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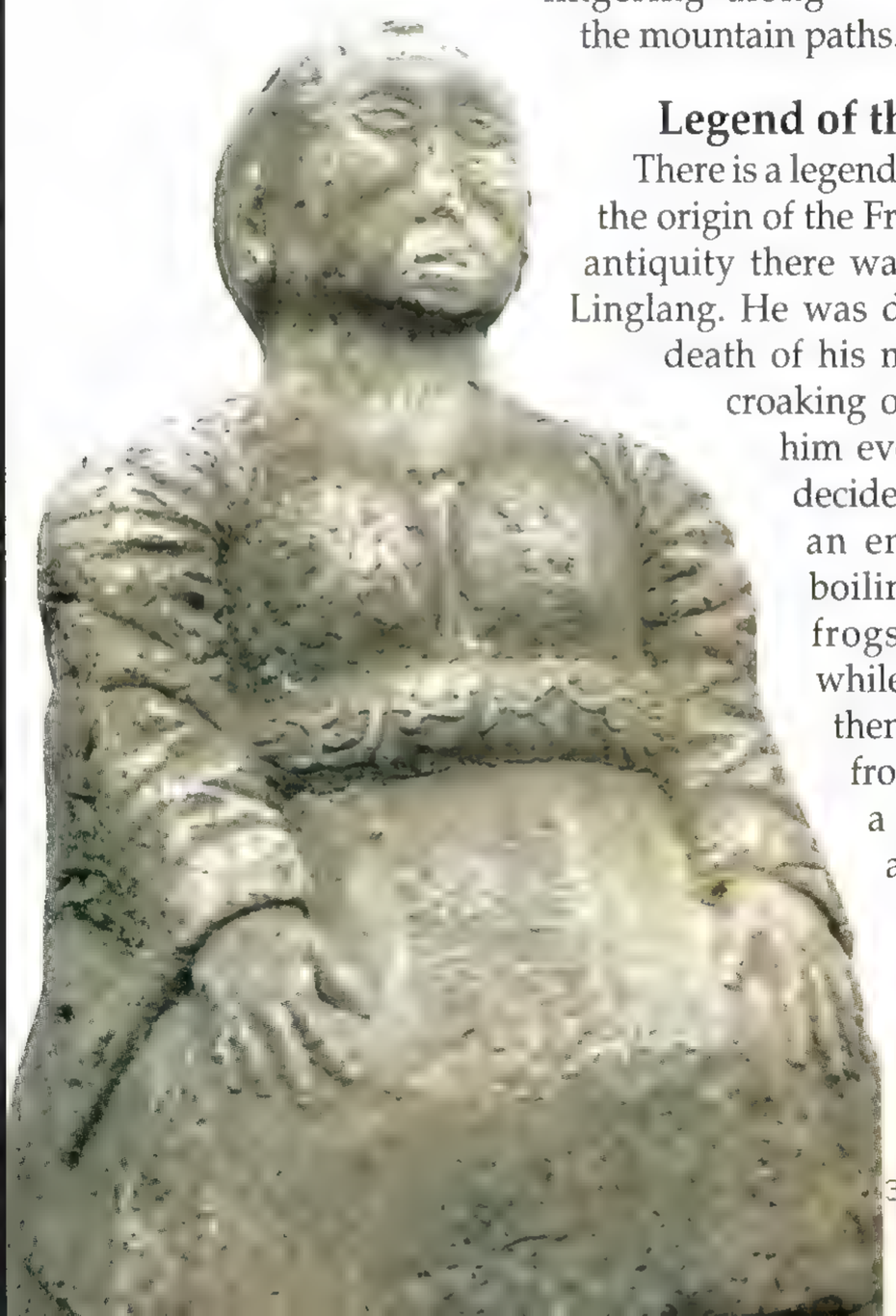

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Legend of the Frog Festival

There is a legend among folk people for the origin of the Frog Festival. In remote antiquity there was a man called Dong Linglang. He was deeply grieved by the death of his mother. The continual croaking of frogs at night made him even more vexed. Dong decided to put the matter to an end, so he took some boiling water to scald the frogs. Many frogs died while others fled and from then on there was no more frogs croaking. However, a plague of disasters around this time also ominously began: The area was hit by drought year after year, all crops were damaged, no grain was reaped, even grass and trees became withered, and as a result many people were starved to death. Dong Linglang deeply regretted what he had done. He went to get help from Bu Luoduo, the earliest ancestral god of the Zhuang nationality, who told him that the frog was the daughter of Thunder God (another version asserts that the frog was the son of Thunder God or the incarnation of the Thunder God himself), who could summon wind and rain, controlling the good or bad fortune of human beings. "You harmed the frogs," he said to Dong Linglang. "You must make an apology to them. In the New Year you must invite them back to the village to share celebrations together with the villagers. As for the dead frogs, you must bury them solemnly like your own parents so as to send them back to heaven. Then the former abundance of your land will gradually be restored." So Dong Linglang and his fellow villagers acted on this advice. As a result, every year the village had favourable weather and an abundant harvest for all the food crops, domestic animals multiplied, and the villagers led a happy and peaceful life. This is the legend behind the Zhuang tradition for worshipping the Frog Goddess in the New Year and which has been faithfully carried out down the ages.

The activities held during the Frog Festival by groups of dancers are to remind people of the postures of frogs depicted in rock paintings on the Huashan Cliff on the Zuojiang River. The various decorative patterns on the surface of the bronze drums unearthed in Guangxi, and the Zhuang people's folktales such as "The Frog Girl" and "The Frog Ascends the Throne" (or "The Frog King"), all demonstrate the Zhuang people and their ancestors' high respect and profound feelings for the frog. In the areas where the Frog Festival has always been most popular, the local people have a strong sentiment of regarding frogs as being sacred and inviolable, just like Indian Buddhists who show reverence for oxen. The frog is the totem of Zhuang primitive belief.

Translated by Xiong Zhenru

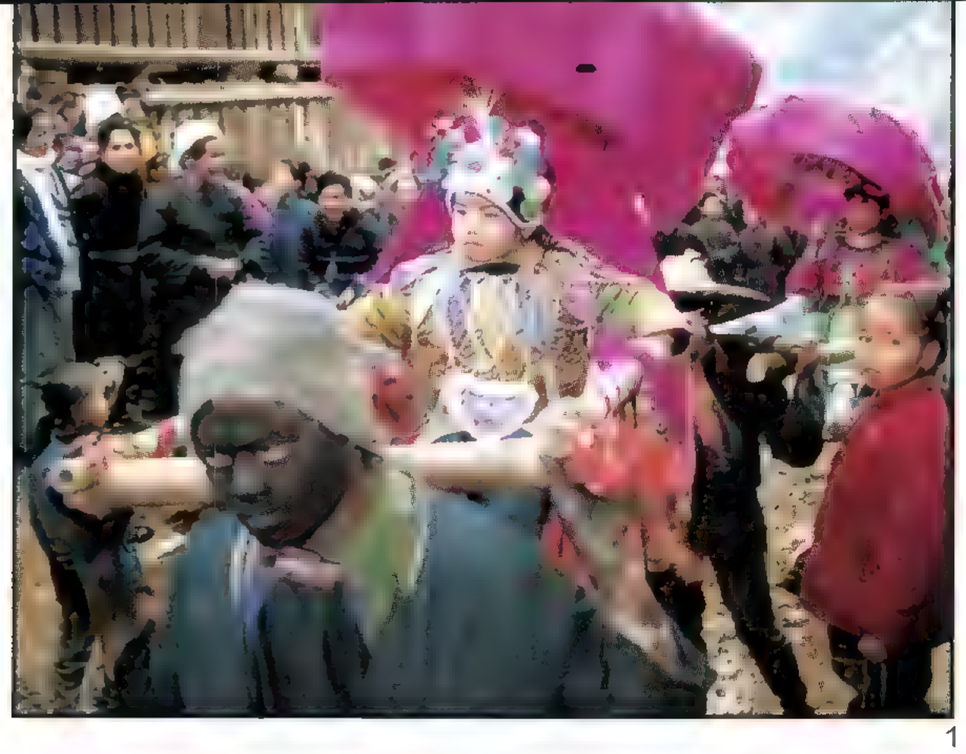
1. Burying the Heavenly Mother to send her back to heaven
2. Disinterring last year's frog coffin to observe the colour of the frog's bones and this year's fortunes.
3. A stone sculpture of the Frog Mother

4. Sorcerers are chanting incantations.
5. The funeral procession for the Heavenly Mother.
6. Every household is busy slaughtering chickens and ducks, cooking multi-coloured glutinous rice and also dyeing eggs in five colours as sacrifices offered to the Frog Goddess, and also later served to friends and relatives.

Parading the Governor

— The Dong People's New Year Carnival

PHOTOS BY LIU YONGTAI • ARTICLE BY CAO XI



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Like the Han Chinese, the Dong, an ethnic minority, also celebrate the New Year. Around Linian and Congjiang in Guizhou Province and Sanjiang in Guangxi Zhuang Autonomous Region, local Dong people enjoy a performance called "parading the governor", which is similar to carnivals in the West. It is joyous and full of commotion.

Governor Played by a Youngster

During the New Year period, people from one village would pay a visit to other villages, which is known as *yuehe*. The visitors, mostly disguised, number as many as a hundred. They are usually young men and women. Some are singers, others are *lusheng* pipe players or percussionists. The climax of the *yuehe* celebration is "parading the governor".

The "governor"' played by a young man or a boy, rides in a bamboo sedan-chair, followed by his "wife". The "governor", like imperial inspectors in Chinese operas, looks very serious, with a self-important air. Before entering a village, four or five of his men, their faces colourfully painted, would announce the arrival of their master. They hoist a wooden board pasted with a piece of red paper on which are those words: "On hearing that your village is throwing a New Year party, we, an army of food seekers, have come on order to offer congratulations. Many blessings to the village head. Signed: "an army of food seekers".

When the head of the village learns of the news, he leads young men and women to greet the guests. After three cannon blasts, the "army of food seekers" headed by the "governor" would then enter the village. The procession is made of "ancients", "ghosts", "soldier-bandits", "beggars", and so on, who hold up knives, spears, swords and halberds. At its head are the guards of honour, followed by the gover-

Previous page:
1. The "governor", played by a boy, sits in a sedan-chair, looking like a young master in ancient times.
2. The girl performers' costumes decorated with floral patterns.
3. A Dong village procession is ready to go to visit a neighbouring village.

nor and his wife, with his servants behind.

The Procession of a Motley Crowd

The rest of the procession is represented by a motely array of characters. There are primitive men, monsters and ghosts, as described in classic novels such as *Creation of the Gods* and *Journey to the West;* gallant-knights, generals, bandits, beggars and so on. They prance around a drum tower three times, and then the host villagers begin to play *lusheng* pipes and let off firecrackers to show their warm welcome. The guests are offered hot tea. After this, the governor produces a small red packet containing money and gives it to the host to show his gratitude. "Bandits" and "beggars" rush over to ask the governor for money.

Girl-Singers Get Handsome Sums

The girl-singers are the most persistent: in their songs, they go to great lengths to get their hands on the governor's red packets. The lyrics, however, are satirically amusing. One aria goes like this:

Where has this governor come from?
With fair complexion, he is so attractive.
His ears are like two large palm fans,
His face reminds one of a big silver plate.
He offers money to folks as soon as he meets them.
How can people not praise him as a good governor?

After each aria, a singer is given a red packet, so the girls keep singing until the governor's red packets are all gone. The girls are not only good vocalists but also are impressive and impromptu song composers. No wonder they are so greatly applauded and given handsome sums.

1. This is the little "governor" of the day of the New Year celebration.
2. The governor's banners are rather extraordinary.
3. The Dong people's umbrellas with colourful streamers billowing in the air.
4. Since there are not enough girl performers, boys are recruited to play the role of girls.
5. A beautiful young woman.
6. The men with peaked caps on their heads and a blanket over the shoulders are the "generals who subdue monsters".

Like a Farce on the Stage

The monstrous-looking "servants" try to be equally entertaining. They mimic ghosts and try hard to amuse the audience by doing all sorts of trick. There are no rules to follow. First, they imitate primitive people digging, herding cattle, fishing, threshing, eating fish, playing *lusheng* pipes, dance and so on. Then they prance about, laughing and pulling faces, trying to make people laugh. Their dreadful-looking faces, strange costumes and odd movements remind one of farce and slapstick.

Ending with "Fairies Giving Out Flowers"

With the red packets are all gone, the girls' voices turned husky and the "ghosts" and "monsters" exhausted, in come a team of young women colourfully dressed and adorned with lots of silver pendants, which clink merrily as they walk along. They each carry a basket loaded with popped rice, glutinous rice and steamed cakes. Smiling, they offer the food to the host villagers and performers on behalf of the grateful governor. This is the final item of the programme. Local people call it "Fairies Giving Out Flowers". When this is over, the host villagers again light firecrackers, play *lusheng* pipes and escort the guests to the village entrance.

This, however, is not the end. The next day, it will be the host village's turn to send their "governor" and his "wife", together with an army of food seekers to the guest village for a new round of performances.

Translated by Wang Mingjie

1. The "wife" in the sedan-chair looks graceful (by Wang Zhuxuan).
2. The procession is on its way to a neighbouring village (by Wang Zhuxuan).
3. The performance of "parading the governor" is held at the song and dance arena in the Dong village.

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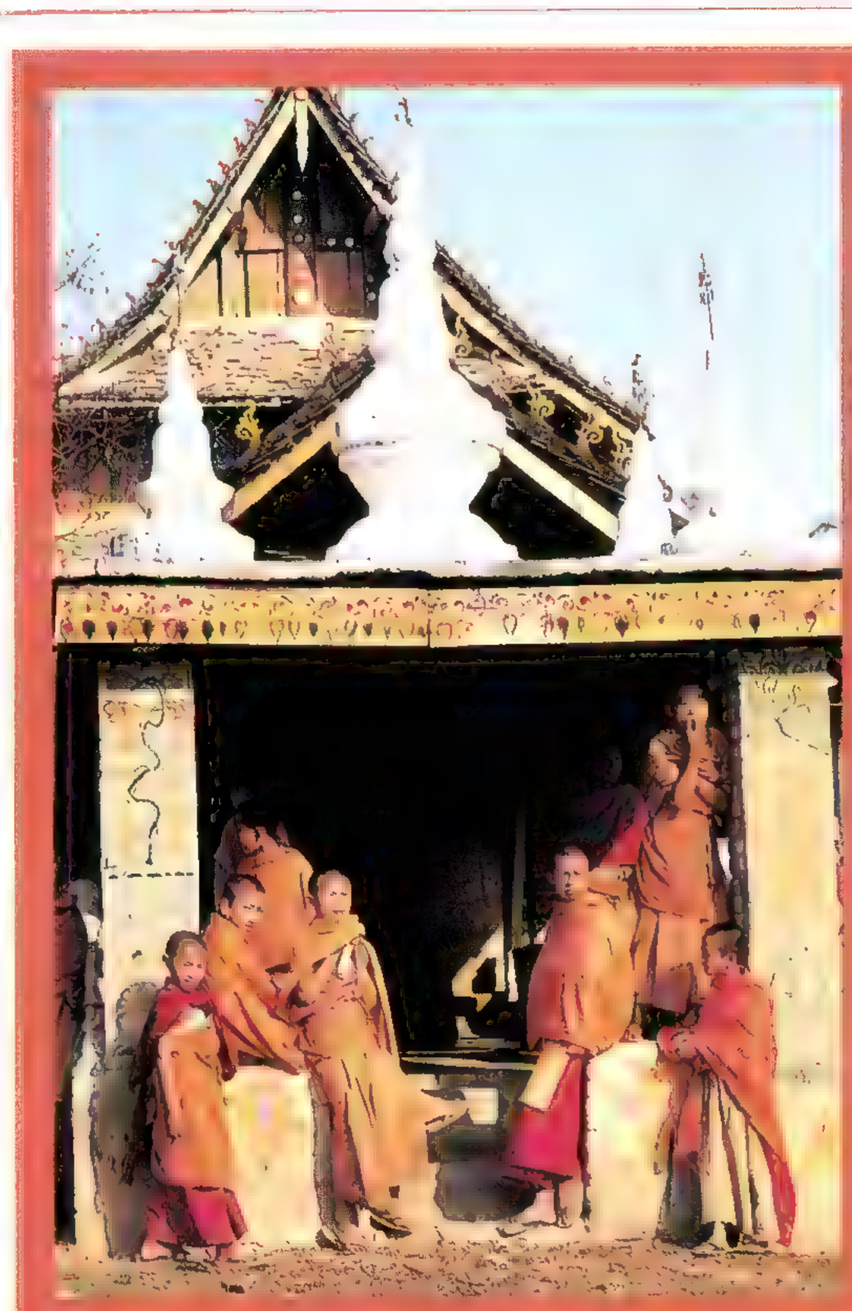

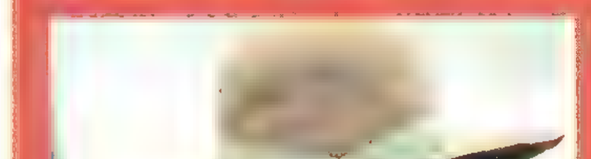

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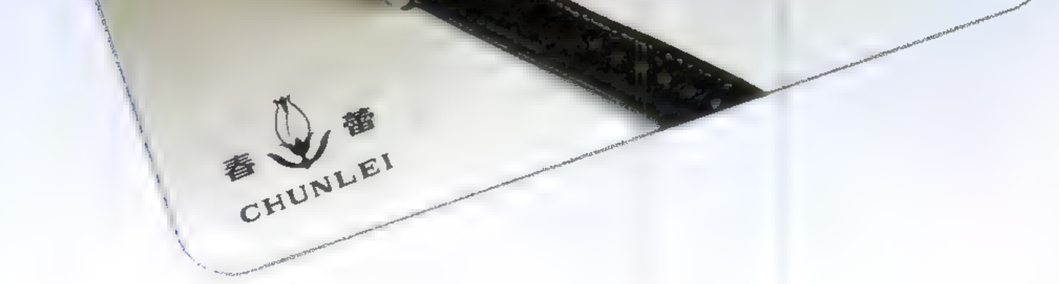

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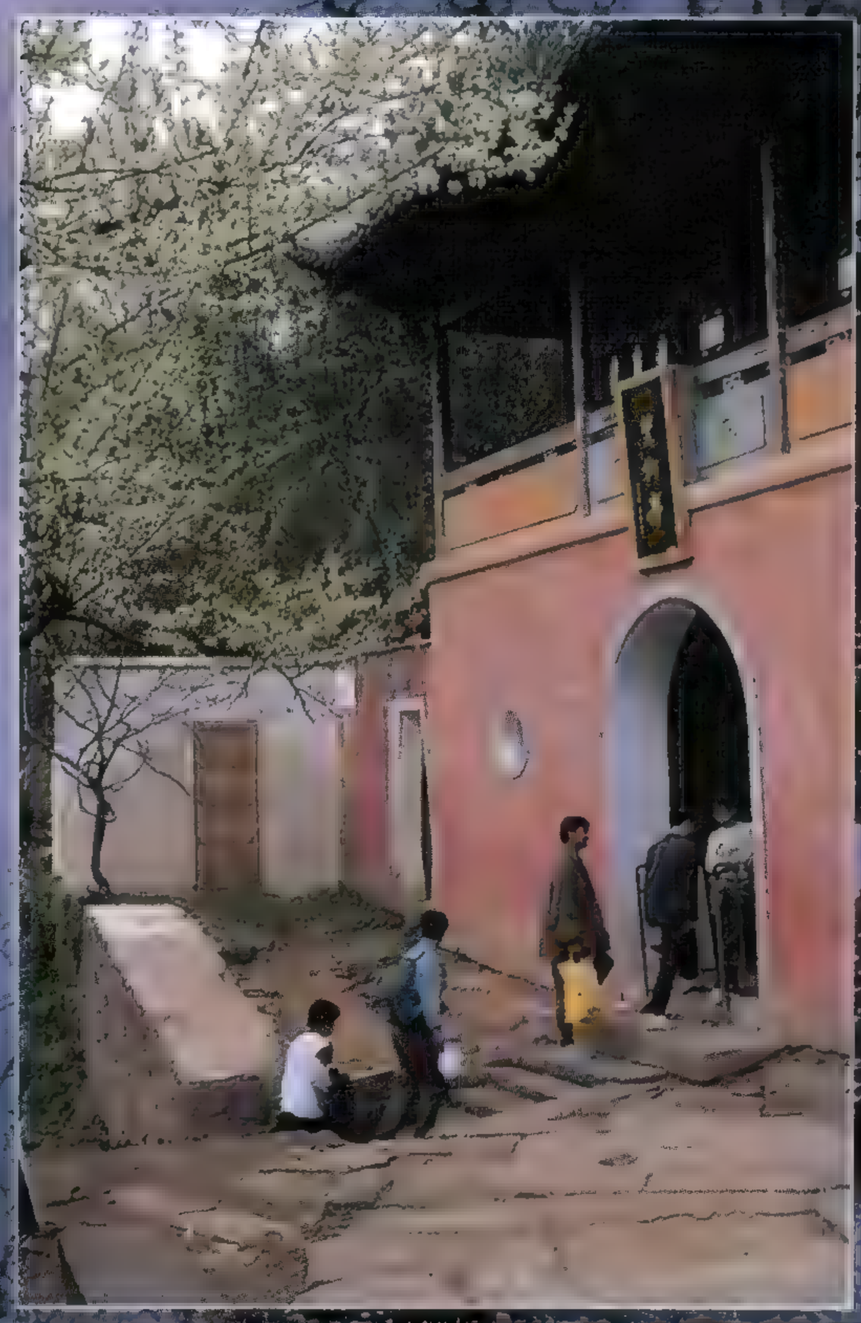
Intimations with Immortality: A Tour on Mount Qiyun

ARTICLE BY XIE GUANGHUI

Mount Qiyun – one of the four famous Taoist mountains (by Yang Kehua)

Qizhen Rock is the oldest Taoist ruins on Mount Qiyun

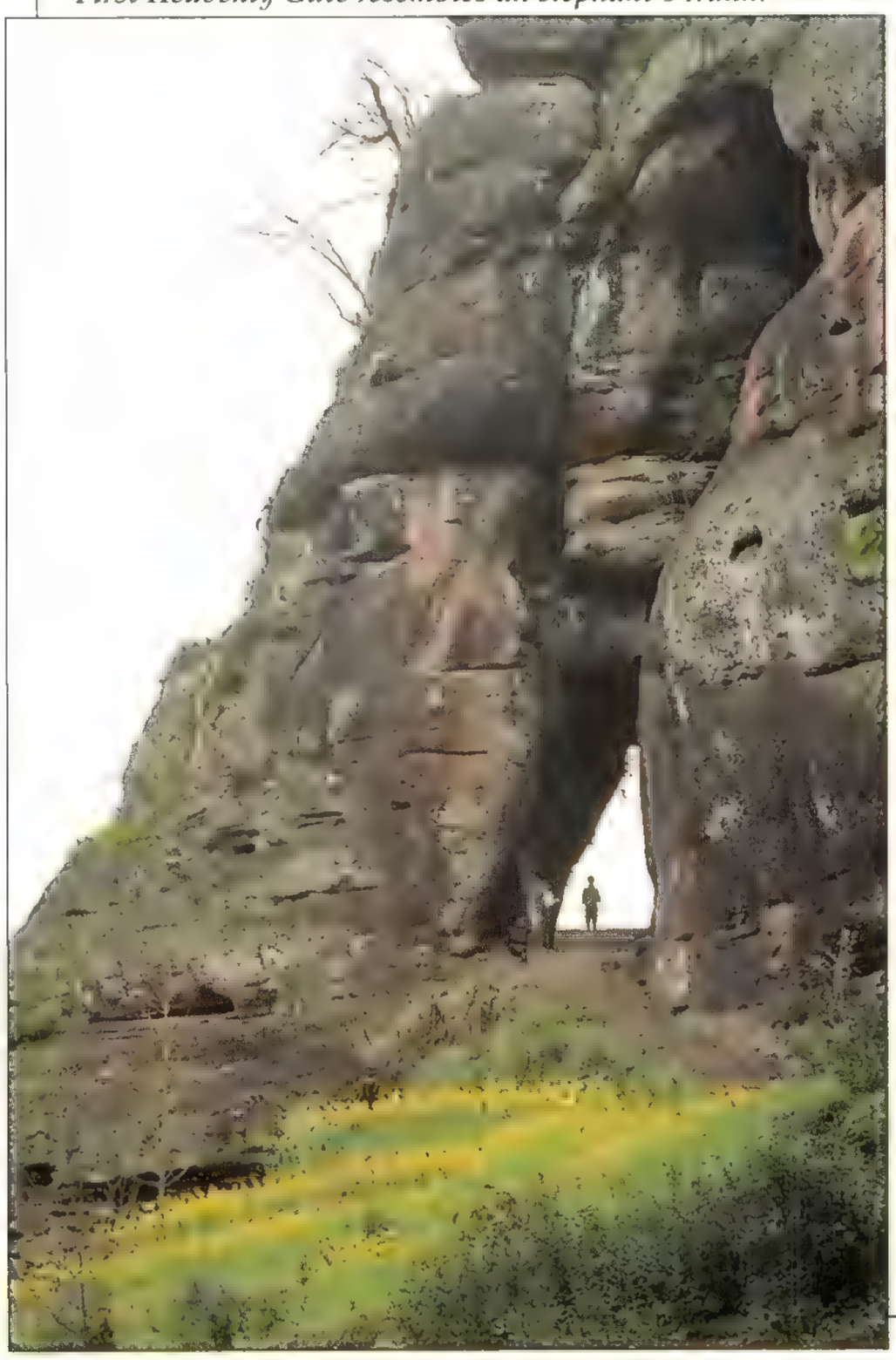


Wangxian Pavilion, the last one of the 13 pavilions on the "Nine-Li-Long Path", is also the entrance of Mount Qiyun.

The Real Immortals Cave was once called Luohan (Arhat) Cave.

Mount Qiyun, one of the four famous Taoist mountains, is located 15 kilometres west of Xiuning County in southern Anhui Province. Rising over 1,000 metres high above sea level, the mountain has 36 strange peaks and 72 grotesque crags, with caves, ravines, ponds and springs found abundantly on the mountain. Baiyue (White Hill) Ridge, Qiyun (Levelling Cloud) Rock, Dusong (Solitary Lofty) Rock, Shiqiao (Stone Bridge) Rock and Zixiao (Purple Heaven) Rock are among the most famous. The mountain has Mount Huangshan in the north, Mount Yangong in the south and Mount Qishan in the west, with Yishui River flowing past down to the east, forming a truly scenic heaven haven among the mountains and gullies. As early as in 809 in the Tang Dynasty, a temple named Shimen (Stone Gate) was built on the mountain, and in the later dynasties more were added. With many temples and monasteries, the mountain has become a sacred place for both Buddhism and Taoism attracting large numbers of pilgrims and tourists from near and far. The carved Buddha figures, Taoist paintings and all kinds of stone carvings and inscribed tablets can be seen everywhere on the mountain.

Viewed from the Real Immortals Cave Palace, the First Heavenly Gate resembles an elephant's trunk.



In March this year, after a few days on Mount Huangshan enjoying the sunrise, "cloud sea", strange pines and grotesque rocks, I left the mountain early one morning and got onto a bus to Mount Qiyun. I had to wait at Tunxi for two hours before changing to another bus. Leaving the bus station, I wandered to the old street of Tunxi and tasted the well-known noodles of Huizhou. It was almost noon when I arrived at Yanqian Town at the northern foot of Mount Qiyun. At the entrance of a road was erected a large board on which were tourist routes and a cable-car advertisement. I hesitated for a while and then decided to cross Dengfeng Bridge over Hengjiang River taking the tourist route once used by people in ancient times to go uphill.

This mountain path from east to west is known as "Nine-*Li*-Long Path with Thirteen Pavilions". Out of maintenance for a long time, some of the ancient pavilions have become ruins. At the end of the path is Wangxian (Watching Celestials) Pavilion where two peaks form a pass in between. This is the last one of the 13 pavilions on the path.

The pavilion is actually a two-storey rectangular tower, a garden-style architecture of Huizhou. It is no longer an old structure, but a cement building modelled after ancient pavilions, which stands in the middle of the path. There is a semi-circular door in its front wall. Passing through Wangxian Pavilion, the scenery suddenly becomes much broader.

"Dirty Immortal Bed" Cures Backache Problems

Walking towards the south, I came to Dongtian Fudi (Sacred land of Taoism). Here red rocks stood at the back, streams were murmuring everywhere and a few branches of peach flowers were blossoming among deep bushes. This is no doubt the Peach-flower Gully recorded in the local chronicle. In the near distance to the east is a newly renovated ancient tomb, beside which lies a stone bed. This is the well-known tomb of "Dirty Immortal" and his immortal bed, according to the records in the local chronicle. Lying on the bed for a while, so the claim goes, can cure your backache. This may be the reason why the stone bed has become so brightly polished. There must be numerous people who have tried the immortal bed.

On my way to the west from the Immortal Bed, I passed Qizhen (Immortal Residence) Rock, Zhonglie (Loyal) Rock and Shouyan (Longevity Rock). At the "First Heavenly Gate" at the foot of Mount Xiangshan (Elephant Mountain), a strange peak rises from the ground. A stone cavern, with an entrance like a natural gate, opens to a spacious hall. Many stone tablets and stone carvings are erected on both sides. Passing through the cave and walking carefully along the stone steps under perilous cliffs, I came to a pond known as Green Lotus Pond. Leaning on the stone rail of a path under a huge crag and looking up, I caught a unique glimpse of a waterfall. Water falls from the 100-metre-high crag in all weathers of the four seasons, and the water drops look like strings of pearls in the background of dark rocks. Thus it has been called Pearl Curtain since ancient times.

Countless stone tablets stand on both sides of the First Heavenly Gate.

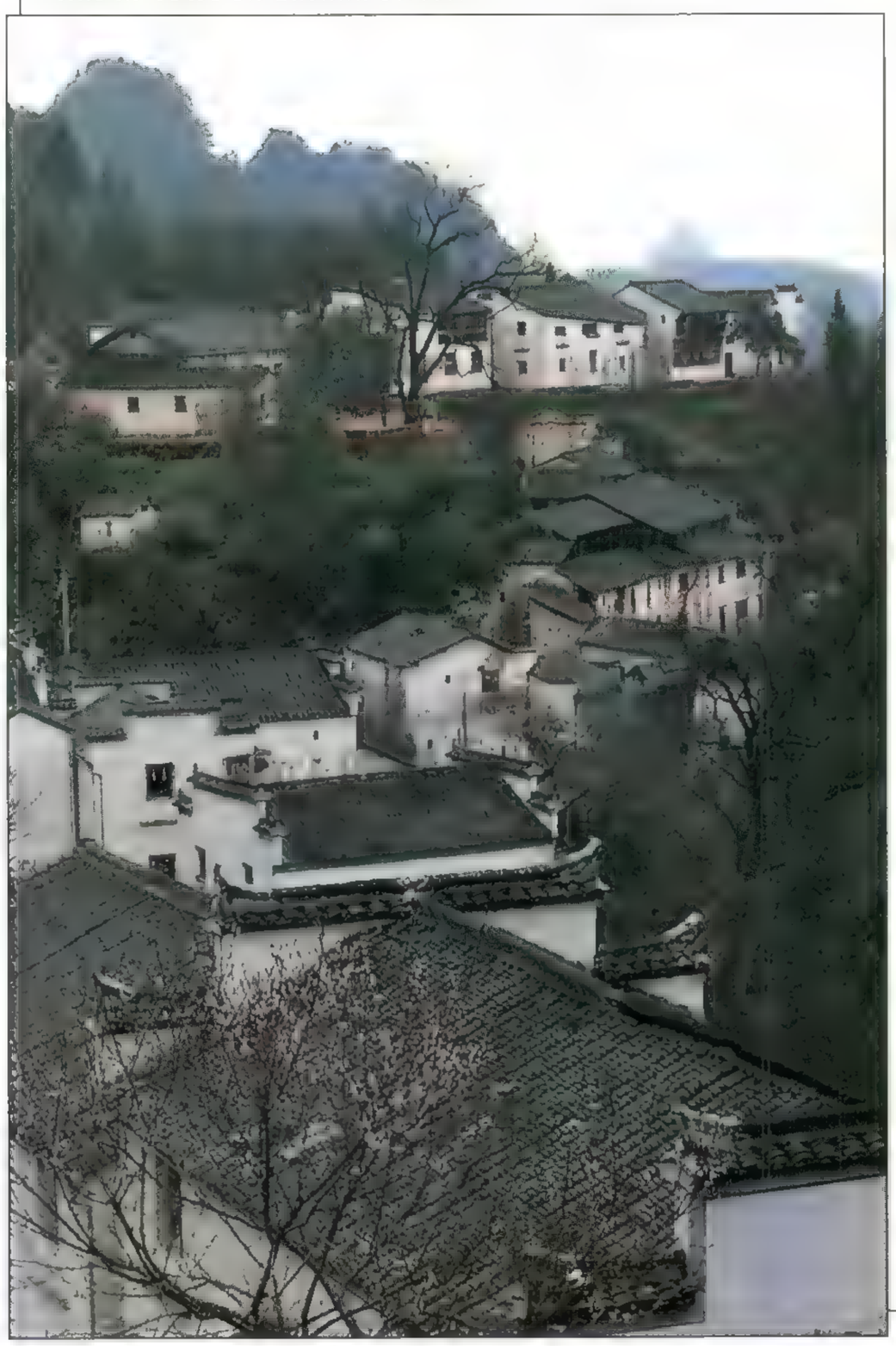
In the Real Immortals Cave Palace, every cave enshrines a Taoist immortal of different school.

The cable-car on Mount Qiyun can take six people in each car and arrive at the summit in eight minutes.

The place in front of Taisu Palace has become a playground for children.

Countless caves can been found along the cliffs. Taoist monasteries are built in the caves to enshrine immortals of all schools. Grouped together they are called the Real Immortals Cave Palace. Of the Cave Palace, the largest cave is Real Immortals Cave which enshrines the largest number of godly images. In a semi-circle area of half-kilometre long around the Green Lotus Pond, ancient stone tablets and carvings on the cliffs are beyond count. It has been estimated that there are altogether 537 cliff carvings on Mount Qiyun, and the earliest was sculpted in the Northern Song Dynasty (960-1127).

Taoist monasteries, shops and village houses line in rows on Yuehua Street.



A Quiet Mountain Village

Leaving the Green Lotus Pond, I climbed onto a high mountain range, passed the Second Heavenly Gate and arrived at the Third Heavenly Gate where I felt as if I was really on celestial territory. Peach trees were in full bloom in the valley, mist and clouds were lingering around half-way up the mountain peak, and green mountains in the distance were rising and falling. The massive red crags which are called Danxia landform looked tremendous, and the scenery I saw in Fangyan of Zhejiang had become too small to compare with. Looking towards Yuehua Street in the east, I saw Taoist monasteries, shops and village houses lining in rows on both sides of the street. It is not a big street with only a few dozen households.

Large pilgrimage activities on Mount Qiyun usually begins in the ninth lunar month, lasting through the autumn and winter, and ends in the first lunar month of the second year. Unluckily, I arrived outside the pilgrimage season. What I saw were only quiet mountain villages. The path from Yuehua Street to Taisu (Extremely Plain) Palace is in the shape of a long crescent moon, and Taisu Palace built on the back of the crescent moon's centre facing north. Opposite to the palace in the valley is a 100-metre-high pinnacle, known as Xianglu (Incense Burner) Peak. On its top stands an iron pavilion. There is a small path leading to the peak from the Green Lotus Pond, but people have to climb the last section which is about 20 metres long with the help of an iron chain fastened along the path. Standing in the iron pavilion on Incense Burner Peak facing south, you can catch a view of Qiyun Rock behind the Taisu Palace, right in the middle of Yuping (Jade Screen) Peak. Other peaks in the vicinity are Shigu (Stone Drum) Yinyun (Concealing Clouds), Fuyun (Floating Clouds), Xianque (Celestial Magpie), Zhanqi (Unfolding Flag), Shizhong (Stone Bell), Bixiao (Green Clouds), Shilin (Stone Forest) and Gongri (Surrounding Sun).

The Inscriptions at Taisu Palace

I ascended the Nine-Step Stone Stairs and came to the front of Taisu Palace built in the Ming Dynasty. The bells, tripods, incense-burners, bronzeware and stoneware were also made in the Ming Dynasty, but the stone archways, stone lions, stone elephants and the first row of the palace had all become ruins.

On the ruins of the main hall of Taisu Palace under Qiyun Rock, a single-eaved thatched temple hall was built six or seven years ago. Above its gate hangs a board inscribed with the words "Taisu Palace in Heaven" which were obviously not the original inscription but a much later addition. The statue of the Heavenly God sitting in the middle also looks very new. On each side of a long altar in front of the statue sat two Taoist priests in blue cloth robe. I asked them where I could find accommodation for the night, and was told that there were two inns on Mount Qiyun, Changshenglou and Xiaohutian. The chief priest said that I could stay in his home if I liked. Of course, I was only too happy to lodge in the home of the chief priest.

The Source of Taoism on Mount Qiyun

The chief priest was surnamed Zhan, and his family lived in Yuehua Street opposite to Hu Boyang House of Sanyuan Palace. It was a two-storey house with a steep gully at the back. Chief Priest Zhan had a family of seven: his wife, mother and four daughters who were still in school, and himself. As I

The present Taisu Palace is even much simpler.

The Taoist altar in a cave

The iron pavilion on Incense Burner Peak is opposite to Taisu Palace.

The chief priest at home having a meal with his mother and wife

The wife of the chief priest making rice dumplings for Qingming Festival

entered the house, Mrs. Zhan was busy making rice-dumplings for the festival of Qingming (Clear and Bright Festival) beside a large square table. On seeing me, she stopped working and shouted to one of her daughters to help me with my luggage.

The girl led me to a room at the west end on the first floor, in which there were four beds lined along the walls and each had a bed-side cupboard suggesting Mr. Zhan, the chief priest's home had become something of a private tourist inn.

The chief priest took off his Taoist robe and changed into a plain cloth coat. He came to my room smiling and donning a more causal relaxed manner than in the monastery, and started to chat with me. He told me that Taoism originated before the Qin Dynasty (221-207 B.C.), took shape in late Eastern Han (25-220) and was divided into two sects, Zhengyi and Quanzhen, by the Yuan Dynasty (1271-1368). The Taoism of Mount Qiyun, influenced by that of Mount Wudang, belonged to Quanzhen sect which believed in making pills of immortality, asceticism, strict obedience to rules and regulations, celibacy and prohibition of meat and wine.

After supper, the chief priest began to talk about his past. His great-grandfather was a farmer in Wuyuan of Jiangxi. At that time, there were many men in Wuyuan becoming Taoist priests on Mount Qiyun, and his great-grandfather followed others onto the mountain.

Zhan Dali is the new chief priest on Mount Qiyun.

Taoist priests on Mount Qiyun were not allowed to get married, but after the time of Emperor Tongzhi (r. 1862-1874) a chief priest violated the rules and took a wife. He was punished and removed, but the custom of marriage by Taoist priests became widespread. At that time, however, the priests' families were not allowed to live together with them on the mountain. By the middle of 1930's the Taoist rules became more flexible, and the priests' families moved into Taoist monasteries, where each priest had a house for his family.

I asked about the financial income of the Taoist monastery, and was told that it came from three sources: subsidies from the state, income from selling admission tickets, and the income from selling candles and incense and from worshippers' donation. The 16 priests on the mountain were paid an allowance of more than 200 yuan each month plus clothing from the Taoist Association. They might have some extra money if, for example, they were asked to perform Taoist rites to save the souls of the dead.

Wuyuan Local Dialect Still Used in the Performance of Taoist Rites

On my trip, I did not have a chance to see the Taoist rites, but I was told that the rites on Mount Qiyun were still performed in the Wuyuan local dialect. In the years when the monastery had many worshippers, the priests found themselves always short of hands for the performance of Taoist rites during the pilgrimage season in September every year. Because most of the priests on the mountain were natives of Wuyuan in Jiangxi Province, they asked people from their hometown to come to help. As a result, every autumn farmers came and changed into the Taoist robes and chanted in their own dialect accompanied by music played on drums, gongs, flutes and pipes.... They returned home when winter came. Year after year since it has become a tradition to use Wuyuan local dialect to perform Taoist rites.

On the second morning, it was drizzling, and the whole mountain was enveloped in mists. I took an umbrella and walked eastward along a mountain path with stone steps. After visits to Xiaohutian (Small Pot Heaven), the summit, Zixiao (Purple Clouds) Cliff, Chajian (Insert Sword) Peak, Wulao (Five Old) Peaks and Fang La Village, I returned to Wangxian Terrace, at about noon. The sky was clearing up but the clouds and mists still lingered. Seeing that the cable-car coming through the clouds was empty, I jumped in without a second thought.

The cable-car moved slowly out of the clouds, and a bird's-eye view came into my sight. Farmhouses and fields on both banks of Hengjiang River looked like pieces on a chessboard, and the ancient bridge of Dengfeng spanned the river like a dragon. Only then I felt as if I had returned to ordinary mankind after a day's tour in a mystic land.

Translated by M. Q.

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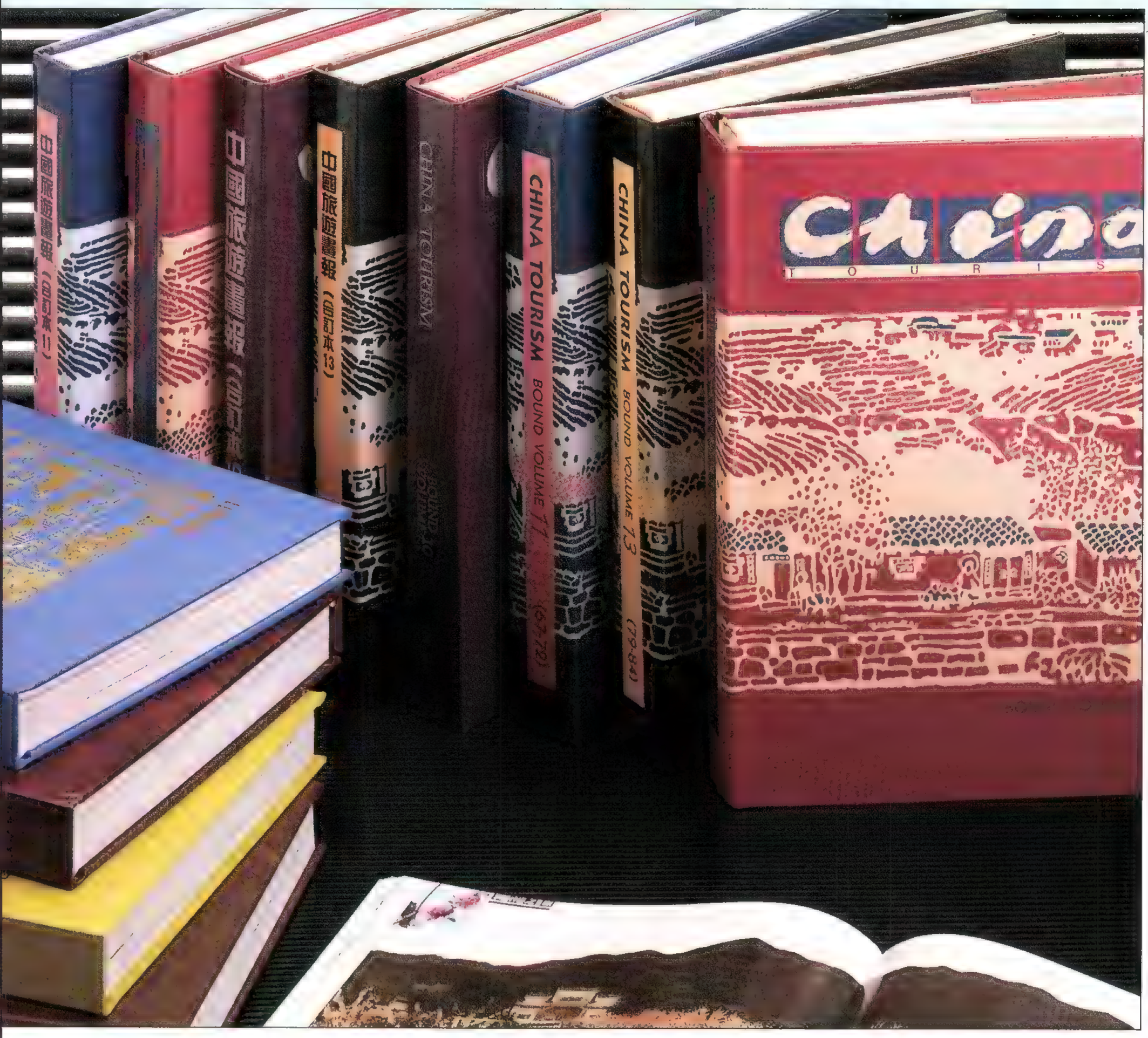

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Jingzhou: In the Centre of a Political Maelstrom

ARTICLE BY SHI BAO XIU

Jingzhou's strategic importance reached its zenith during the period which saw the fall of the Eastern Han Dynasty (25-220) and the rise of the Three Kingdoms (220-280). The name referred to the fiefdom which included 42 counties found in part of present-day Hubei and Hunan provinces, and to the city which served as its capital. Liu Biao, a warlord and scion of the royal family, ruled Jingzhou during the twilight years of the Eastern Han Dynasty before he entrusted it to his remote cousin Liu Bei, who lost it at the hands of Sun Quan, ruler of the kingdom of Wu.

That period saw Cao Cao (fief of Wei), Liu Bei (who later became founder of the kingdom of Shu), and Sun Quan locked in a keenly contested bid for supremacy. Much of that struggle was pivoted around Jingzhou through tempestuous years, afflicted by the glint and flash of cold steel and behind-the-scenes conspiracies. Stories about the period are still being told and retold some 17 centuries later today, with such fascinating titles as "The Borrowing of Jingzhou", "Uproar at Changban Slope", "Congregation of Heroes", "The Battle of Red Cliffs","Kongming Cunningly Moves Zhou Yu to Anger" and "Guan Yu Flees to Maicheng in Defeat".

Xiangyang: The Once Mighty Tanxi River Is No More
Xinye: Street Wall Paintings Keep History Alive

PHOTOS BY XIE GUANGHUI

No visit to Xiangfan is complete without a stop at Longzhong, where Liu Bei, the righteous scion of the Han court paid three visits to Zhuge Liang and talked him into becoming his mentor and advisor. Though lacklustre by way of scenery, Longzhong retains its niche in history as home to one of the shrewdest and most erudite strategists ever to have emerged in this country.

2

Mid-way from Longzhong to the ancient city of Xiangyang I stopped by a cement tablet erected at the foot of a mountain. The inscription on it says that this is where Liu Bei jumped across the Tanxi River on horseback in a life-or-death flight. According to the Ming-dynasty novel Three Kingdoms, Liu Bei was presiding over a feast in Xiangyang when he learnt that Cai Mao, brother-in-law of the late Liu Biao, had plotted to assassinate him on the spot. He made off in haste by the western city gate, riding a horse whose marked forehead was believed to augur ill for its master. He had not gone far when his flight was checked by the Tanxi River which was several rods wide. As Cai Mao's troops were drawing menacingly close, he charged into the racing current. After a few paces, however, the horse lost its footing and began to sink. "A jinxed horse, indeed!" he shouted desperately. "Today you have done me in!" Miraculously, the horse then reared, jumped high into the air, and landed safely on the opposite shore.

A pair of hoof-prints are still visible in the rocky ground. But the Tanxi River is no more — it has long dried up and become a strip of wasteland.

Terrace for Strategic Consultation and the Ancient Mulberry Tree

Riding on towards Xinye after vaulting the Tanxi River, Liu Bei encountered the recluse Sima Hui, who invited him to his abode, Shuijing Manor for a rest. During their conversation, the host recommended two geniuses in strategies and tactics — Sleeping Dragon and Young Phoenix. Get either one of them, Sima said, and you will bring peace to the world. That conversation prompted Liu to

1. Zhao Yun's military career reaches its peak after he defies death and single-handedly rescues Liu Bei's son, Ah Dou, from the battlefield at Changban Slope.
2. A stone tablet stands by what once was the course of the Tanxi River.
3. Zhuge Liang makes his debut as Liu Bei's newly acquired mentor and advisor by burning Cao Cao's fleet in Xinye.

3

火焼新野

pay three visits to Sleeping Dragon, who was none other than Zhuge Liang and whose good counsel was to quickly reverse Liu's hitherto frustrating elusive bid for power. The Shuijing Manor I visited is in good condition and perches on the mountain in an imposing fashion.

Arriving at Xinye County after a little more than an hour's drive from Xiangyang, I started looking for the terrace on which Liu huddled with his newly acquired advisor discussing the art of war and statecraft. Next to the county procuratorial office I found the well-preserved wooden pavilion with two floors: the terrace.

According to legend, when Liu Bei had returned to Xinye, he treated Zhuge Liang with due respect. They ate and slept together like two brothers, and spent days on end upstairs discussing methods for seizing political power.

In a corner of the county's Hansang Primary School I saw a mulberry tree growing on a platform fringed with ancient bricks. Its venerable antiquity is borne out by its gnarled branches and knotted trunk. I was told it was planted by Guan Yu, Liu Bei's sworn brother. Legend has it that this was where Guan Yu tethered his horse, Red Hare that was reputed for its speed and ravenous appetite. Being so hungry Red Hare consumed all the leaves and bark of the mulberry tree to which it was tied. Guan, who observed strict discipline, took the blame on himself and compensated for the destruction by planting a sapling there.

4

Three Kingdoms Kept Alive by Street Wall Paintings

Strolling down Xinye's Street of Han Culture after a visit to the Hansang Primary School, I had a feeling that I had been transported back to one of history's most dramatic periods. The walls on both sides of this tiny street are painted with pictures of the events and heroes of the Three Kingdoms. The pictures about Zhuge Liang's tearful departure from his thatched cottage in Longzhong and the one on the Battle of Xinye were the most exquisitely wrought.

The guardian god painted on the frontal gates of houses in Xinye is neither Qin Qiong nor Weichi Jingde the usual images, but Liu Bei's two sworn brothers Guan Yu and Zhang Fei.

1. The people of Xinye willingly follow Liu Bei on a massive withdrawal to Jingzhou, his stronghold.
2. Xinye: the Street of Han Culture are graced with wall paintings.
3. The stories about Liu Bei and Zhuge Liang are told in pictures engraved in the stone walls of this ancient structure.
4. This is where Liu and his advisor huddled day and night while discussing statecraft and the art of war.
5. Liu Bei, with Cao Cao's troops hot at his heels, flees for life by wading the Tanxi River on horseback.

5

Zhao Zilong: A Household Name in Dangyang

PHOTOS BY XIE GUANGHUI

The Xinye-Dangyang Highway meanders its way through a picturesque stretch of small hills and gentle vales crisscrossed by sparkling brooks and studded with cottages. For the casual traveller, the scenery along the way is pretty. Not for Liu Bei, however, when some 17 centuries ago, he was fleeing for his life by exactly the same route.

Rescuing Ah Dou Single-Handedly

Cao Cao, having routed the northern warlord Yuan Shao and his son, swung his horse all the way south to Jingzhou without so much as a respite. His next goal was to get rid of Liu Bei, a rising star on the political scene, and seize control of this place of paramount strategic importance.

Liu Bei, despite his victories in battles at Bowang Slope and Xinye, was no match for Cao Cao, whose force was 10 times as strong. He had no alternative but to evacuate his stronghold Xinye. However, his retreat was slowed down considerably by a multitude of refugees who chose to join his army in the exodus. By the time he reached Dangyang, Cao's troops had already closed in. In the battle that ensued, numerous troops and civilians perished. Liu's two wives and son, Ah Dou, were lost in the mêlée.

Zhao Zilong, however, came to the rescue of Liu's family by storming his way into the enemy encirclements. At Changban Slope alone he pitted himself against 100 or so of Cao Cao's leading generals, spearing or slashing more than half of them. With his surcoat drenched in blood, he eventually brought Ah Dou to safety. To this day Zhao's heroic bravery is still very much alive on opera stages and the lips of ballad-singers.

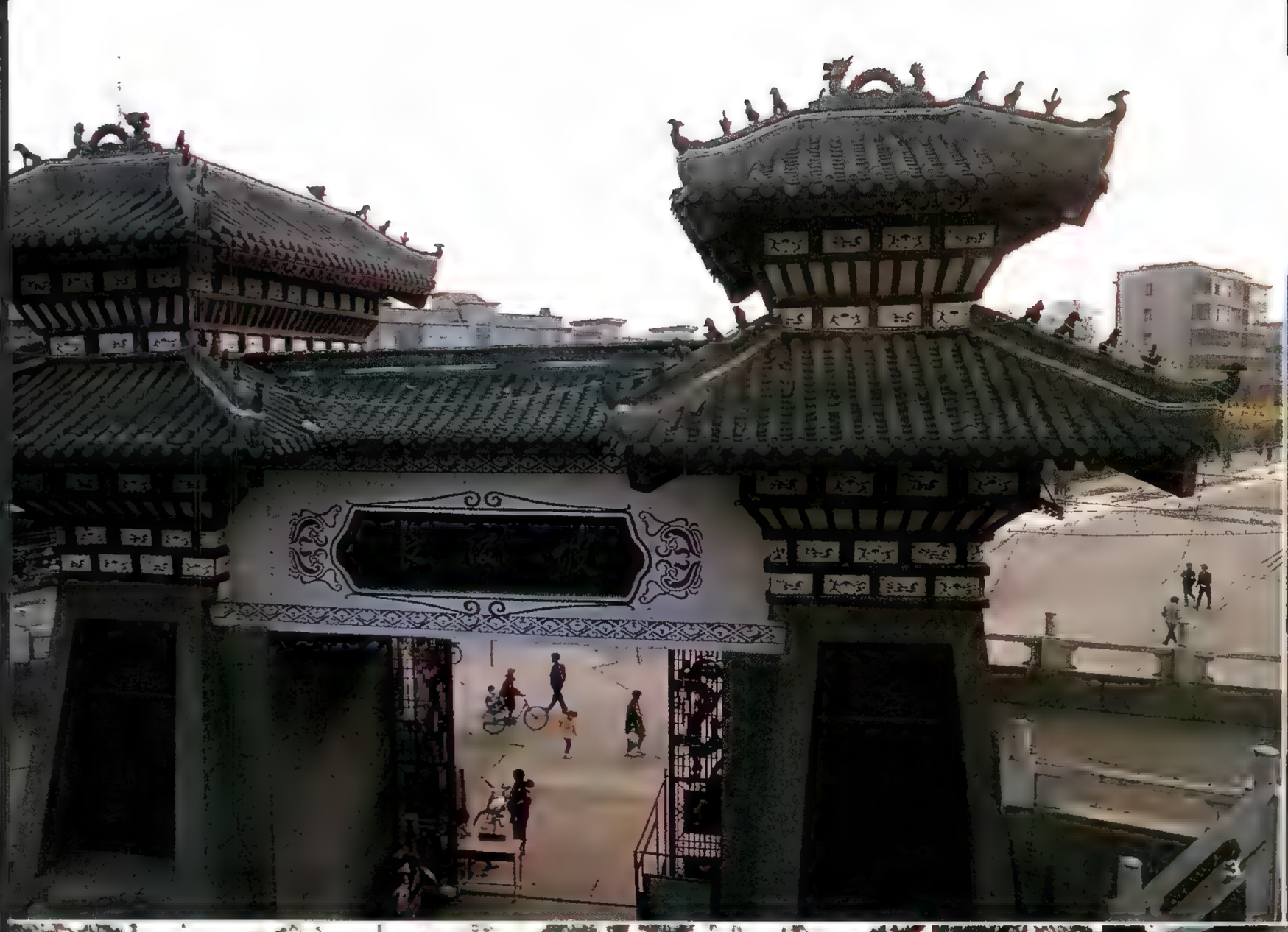
1

Changban Slope — The Landmark of Dangyang

Zhao Zilong's time-honoured name is almost ubiquitous in the streets of Dangyang despite its newly acquired metropolitan appearance. A number of the streets, pavilions, schools, restaurants and hotels are named after the hero. A statue of Zhao Zilong rescuing Ah Dou single-handedly towers over the entrance to Changbanpo Street as the city's symbol. Changban Slope itself has been converted into a park. Certainly the ancient battleground was far larger than the present park itself, as deduced from the theory that Zhao had fought the Cao troops within a circumference of over a dozen kilometres. Facing Changban Slope across the river is Jinping (Scenic Screen) Mountain, where Cao Cao established his commanding headquarters and personally directed the battle.

1. The sculpture of Zhao Yun rescuing Ah Dou single-handedly has become a symbol of Dangyang.
2. A wall painting in the Long-Distance Bus Station of Dangyang tells the story of Zhao Zilong fighting a death-defying one-man's war at Changban Slope.
3. An archway stands in downtown Dangyang in memory of the battle of Changban Slope.
4. The former site of the Changban Slope, where Zhang Fei, Liu Bei's sworn brother, makes an uproar which sends one of Cao Cao's generals collapsing from his saddle.
5. Changban Slope today is a children's playground.

2



張翼德橫矛處

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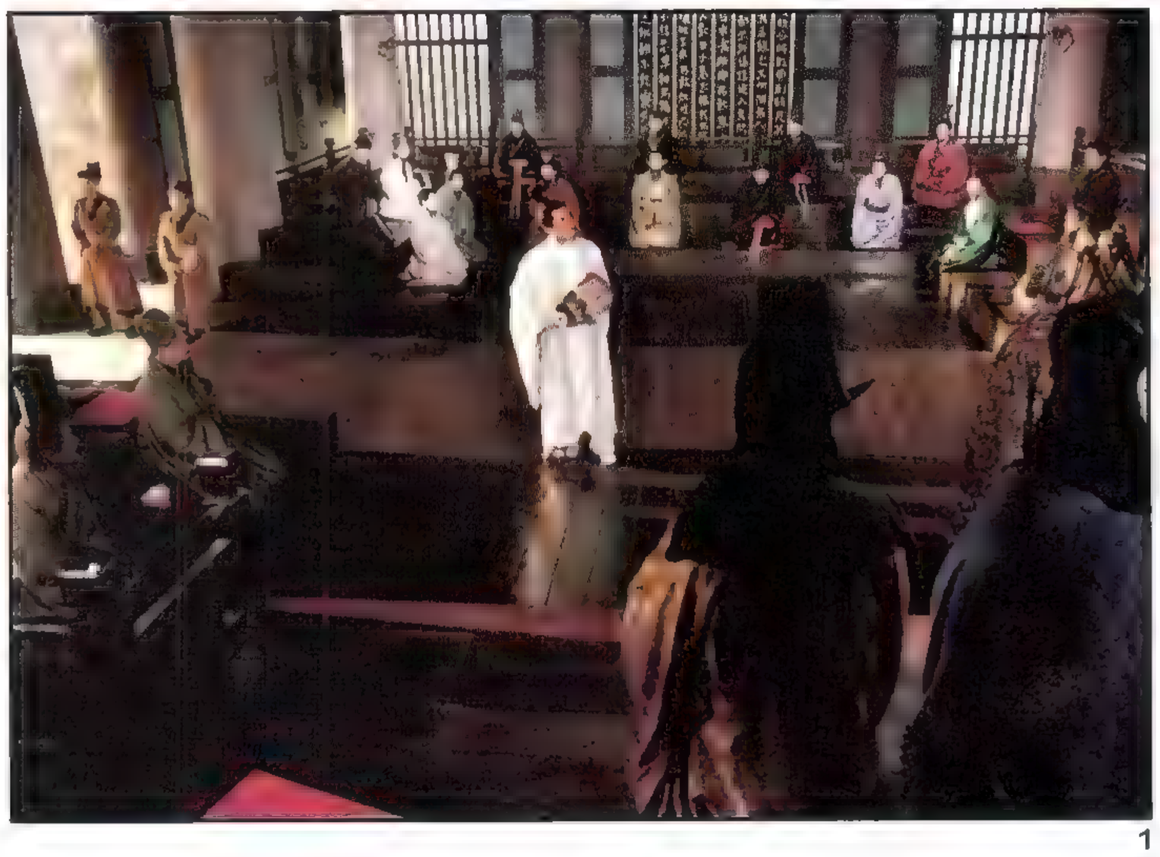
Jiujiang: The Congregation of Heroes

PHOTOS BY SHI BAO XIU

Chaisang used to be capital of the kingdom of Wu under the rule of Sun Quan and later renamed variously as Xunyang and Jiangzhou. Today, Chaisang is called Jiujiang, under the jurisdiction of Jiangxi Province.

After defeating Liu Bei and seizing Xiangyang and Jingzhou, Cao Cao sent a messenger to invite Sun Quan to join him in Jiangxia for a hunting party — with Liu Bei as the quarry. This caused much confusion among Sun's advisors. Some hawked war, but more opted for peace. A consensus was still not reached after many rounds of heated debate. Even Sun himself was at a loss what to do next.



1

Where Zhuge Liang Debated with Sun Quan's Officials

Later, Sun Quan dispatched his advisor Lu Su to Jiangxia, ostensibly to offer his condolences for Liu Biao's death, but actually to test for Liu Bei's reaction. Lu returned to Chaisang with Zhuge Liang, whose mission was to convince Sun Quan's officials of the need for a Sun-Liu alliance against Cao Cao. This became the setting of the fascinating story "Zhuge Liang Debated with Sun Quan's Officials".

But the place where the debate between Zhuge and Sun Quan's officials took place is nowhere to be found. Sun Quan's luxurious mansions and palaces are gone without a trace. There is no lack of ancient buildings on the shore of the Yangtse River, but none are from the Three Kingdoms period.

The Pavilion of Misty Water on the Gantang Lake downtown is perhaps the only structure that can be attributed to the period. It is said to be where Zhou Yu, commander of Sun Quan's troops, drilled his navy and dispatched his troops.

Pavilion of Misty Water: Zhou Yu's Commanding Post

A zigzag stone bridge conducts to the centre of the lake, where the Pavilion of Misty Water, a combination of ancient structures, is perched on the water surface. Morning and night, the long bridge is crowded with people who watch birds, practise kung fu or attend dancing classes. The pavilion itself is open to tourists during daytime. The tall terrace beside it is popularly frequented, for it provides a scenic view of the vast expanse of the sparkling water.

Some 17 centuries ago, under Zhou Yu's command, hundreds of warships plied the waves here, amidst shouts of bravado and the beating of drums. The air was heavy with the smell of war.

In the county town of Xingzi, 50 kilometres from Jiujiang, I saw Zhou Yu's other commanding terrace. According to local records, this is where the kingdom of Wu drilled its navy. This conjecture is probably correct, for the county is situated right beside the Poyang Lake, whose boundless expanse of water was just what Zhou Yu needed to manoeuvre his naval troops. According to the novel *The Romance of the Three Kingdoms*, when Sun Quan was worried about Cao Cao's imminent invasion, Sun Quan's mother suggested that Zhou Yu be summoned from the Poyang Lake to help formulate defence strategies.

We drove past Mount Lushan and arrived at Xingzi County on the southern side of the mountain. On the Poyang Lake nearby, Zhou Yu drilled his navy on the eve of the great battle against Cao Cao. On our way to the county government's guesthouse we saw Zhou Yu's commanding terrace, an ancient structure which stood like an archway in the fields. I entered the courtyard through a stone archway and up a flight of stone-stairs mounted the floor where Zhou Yu commanded his navy.

1. Zhuge Liang, alone, debates with Sun Quan's officials at Chaisang.
2. Under the command of the capable and young Zhou Yu, the combat-ready troops of Sun Quan await Cao Cao's onslaught.
3. Zhou Yu is no more, yet his command terrace remains.
4. General Zhou Yu in the image of a strapping young man
5. In Xingzi County at the southern foot of Mount Lushan: the former site of Zhou Yu's command post where he drilled his navy

2

Puqi: Raging Flames Shone Crimson on Red Cliffs

PHOTOS BY XIE GUANGHUI

Whether Nanyang or Xiangyang was where Liu Bei paid three visits to Zhuge Liang used to be is a hotly debated topic among Chinese scholars for more than 1,000 years. It was not until recently that the argument was tipped in favour of Longzhong in Xiangfan.

Nobody, however, had doubted that Puqi was the venue of the battle of Chibi (Red Cliffs) until the Song Dynasty (960-1279), when the celebrated man of letter Su Dongpo visited the Yangtse at Huanggang. Feeling awed by the immense river that lay before his eye, he jumped to the conclusion that this was Chibi, where the battle between Sun Quan and Cao Cao took place. To mark the occasion he wrote a number of poems in which he poked fun at these heroes from which a new theory about Chibi's exact location was created.

1

Zhou Yu's Inscriptions in Puqi

Despite their unflagging popularity with later generations, the few poems written by Su Dongpo in Huanggang did little to change the fact that Puqi was the centre stage of the battle of Chibi.

I arrived at the city of Puqi by train, then drove for an hour until I reached the foot of Red Cliffs on the southern bank of the Yangtse. Wuhan, capital of Hubei Province, looms a short distance away.

Red Cliffs turned out to be a stretch of gentle hills with a perpendicular rock wall which swells up to a noble height over the great river. On the wall are inscribed two Chinese characters, "Red Cliffs", more than one metre square each in size. It was said that after defeating Cao Cao, Zhou Yu held a sump-

1. On the Seven Star Altar, Zhuge Liang successfully supplicates the wind badly needed in the battle against Cao Cao.
2. Ready for battle: the fleet of Sun Quan
3. The former Seven Star Altar has now been converted into a temple in honour of Zhuge Liang.
4. The Temple of Pang Tong atop the Hill of Golden Phoenix
5. Pavilion of Misty Water, an ancient structure on the Gantang Lake in Jiujiang, said to be where Zhou Yu dispatched his troops on the eve of the Battle of Chibi.

2

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tuous banquet to celebrate his victory. In drunken ecstasy, he picked up his sword and engraved the two characters right into the rock wall.

The Battle Actually Took Place in Wulin, Opposite Red Cliffs

By tradition the battle waged by Sun Quan in league with Liu Bei against Cao Cao is known as the Battle of Red Cliffs. However, the correct term should be the "Battle of Wulin".

This is because Zhou Yu's headquarters were on the Red Cliffs, which is situated on the southern bank of the river. Cao Cao's million-strong host and hundreds of ships which Young Phoenix, Liu Bei's other young and capable advisor, had talked him into chaining together, were all in Wulin, on the northern side of the Yangtse. The battle began with Huang Gai, Sun Quan's general who pretended to defect, driving a convoy of boats packed with kindled reeds towards the northern bank. Sped by the might of the wind as forecasted and supplicated by Zhuge Liang, the boats were torched and rammed into Cao Cao's horde at Wulin, thus setting his fleet on fire. The raging flames shone bright red upon the otherwise ochre Red Cliffs on the opposite side of the river.

1. The flagship of Sun Quan's navy
2. Chibi Museum: arrow-heads, dating back to the Three Kingdoms, unearthed from the shore at Wulin
3. A statue of Zhou Yu stands atop the mountain of Chibi.
4. Stone carvings up the cliff of Chibi
5. The former site of Sun Quan's navy camp

Escorted by his generals, Cao Cao fled his camp at Wulin amidst raging fire.

On the top of Red Cliffs stands a pavilion said to have been Zhou Yu's sentry post, which commands an overview of the mist-laden rolling land of Wulin on the northern shore of the river. Today, arrow-heads and weapons are occasionally found in the beachland of Wulin, vestiges of the fiercely fought battle.

Nanping Hill, Where Zhuge Liang Prayed for an East Wind

Standing adjacent to Red Cliffs is Nanping (Southern Screen) Hill, where Zhuge Liang, barefoot, hair flowing behind, performed the rituals on the Seven Star Altar to supplicate the east wind needed in the above battle.

The Seven Star Altar was made of ruddy earth. After repeated refurbishments and expansions through the ages, however, it has been converted into a Taoist temple named after Zhuge. Scenes of the Battle of Chibi are portrayed in wall paintings in the lobby. In the main hall are enshrined clay sculptures of Liu Bei, Zhuge Liang, Guan Yu and Zhang Fei. The statue of Zhuge Liang is something of a masterpiece. Donning the garb of a Taoist priest, his face pale and his beard flowing long, he looks at the mundane world in repose; a glint of wisdom shines in the corners of his eyes.

Next to Nanping Hill towers the Mountain of Golden Phoenix which commands the highest point in the vicinity and was also where Zhou Yu stationed the main force of his army.

A winding stone stairway conducts from the foot of the mountain through a stone archway which serves as the entrance, all the way to an ancient temple on the top. The temple, which nestles under the thick foliage of a venerable-looking gingko tree, was named after Liu Bei's other advisor, Pang Tong, whose Taoist name was Young Phoenix. It was Pang Tong who, persuaded Cao Cao to chain all his boats together, which enabled Zhou Yu's victory with the convoy of torched boats. Pang died later, at a place coincidently called "Fallen Phoenix Slope", while helping Liu Bei on an expedition to Sichuan.

To acquaint curious visitors with the fascinating events and figures of the Three Kingdoms Period, a museum has been established at the foot of Red Cliffs. A number of battleships are anchored there to provide tourists with a ringside view of the ancient battlefield on water.

Jingzhou: A Bone of Contention

PHOTOS BY XIE GUANGHUI

En route to Jingzhou with his remnant forces after losing the Battle of Chibi, Cao Cao sprang an ambush engineered by Guan Yu on the Huarong Path. Having painfully juggled obligation and enmity, Guan Yu made the fatal decision to spare Cao Cao's life. Hence the perennial tale, "Lord Guan Releases and Obligates Cao Cao at Huarong Path".

Huarong Path, a Mere Country Trail

According to experts on the Three Kingdoms, the Huarong Path is in Jianli County, Hubei Province. I had had a tough time to locate the place during my visit there. With the guidance of a local scholar, I eventually discovered it near the remote village of Caoqiao in Taiping Township. A cement tablet inscribed with the Chinese characters which read, "Relic of Three Kingdoms: The Huarong Path", is planted by a dirt trail which cuts a course two to three metres wide through green wheat fields. There is nothing out of ordinary about the place, and it is hard to imagine that this is where the famous love-and-hate encounter between Guan Yu and Cao Cao really took place.

1

The Ancient City of Jingzhou

From the Huarong Path I drove directly to the ancient city of Jingzhou. Speeding across the Nine Dragons Bridge in my car, the city, which has had its lot of history's ups and downs, suddenly pressed its presence upon me.

Jingzhou, also called Jiangling, is a southern city deeply rooted in China's rich cultural and historical heritage. Sitting astride the Yangtse, it provides easy access upstream to Sichuan Province and downstream to Hunan, Jiangxi, Hubei and Anhui provinces. Its central location, plus fertile land and rich natural resources, made the city a bone of contention between warring strategists. This is where Xiang Yu (232-202 B.C.), the Lord of Chu during the short-lived Qin Dynasty, had established his Linjiang Kingdom. During the period which spanned the Southern Dynasties

1. Guan Yu, whom the people of Jingzhou regard as a father figure
2. Jingzhou: a bone of contention among warring strategists during the Three Kingdoms period

2

1. The ancient Huarong Path turns out to be a footpath in the fields.
2. This wooden-wheeled cart is actually the much-vaunted "mechanical horse" which Zhuge Liang's troops used for transporting food grain.
3. Guan Yu, who owes much of his valour and heroism to his swift steed Red Hare and sharp blade Green Dragon, confronts the man he both hates and loves. After an intense mental conflict, he sets Cao Cao free.
4. The former stronghold in the ancient city of Jingzhou is now frequented by people in leisure time.

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(420-589) and the Five Dynasties (907-960), 11 emperors had made Jingzhou their capital.

However, it was what happened during the Three Kingdoms Period that earned Jingzhou its legendary reputation among the Chinese. Jingzhou's fertile land and strategic importance were enough to turn itself into a bone of contention between Cao Cao, Sun Quan and Liu Bei, who left no stone unturned in an attempt to outdo each other and seize it. The result was a protracted tug-of-war. Seventy-four of the 124 chapters in the classical novel *The Romance of the Three Kingdoms* are involved with the fight over Jingzhou.

Guan Yu, the Defender of Jingzhou

Mention Jingzhou, and the name of Guan Yu invariably leaps to mind. The year after Liu Bei had borrowed Jingzhou as his new stronghold, he went on an expedition to Sichuan. A few years later, Pang Tong died in the battle, and Zhuge Liang also left Jingzhou for Chengdu. The task of defending Jingzhou fell on the shoulders of Guan Yu, one of the most charismatic generals in Chinese history.

To secure his hold of Jingzhou, Guan Yu set up an impenetrable net of signal stations along the river. On the eve of his loss of the city, he was still proud of what he had done. "Now that I have built up this impregnable city," he bragged, "who could ever conquer it?"

Despite his prowess, he ended up being driven out of the city in utter defeat. His net of signal stations is no more but has been replaced by a 20-kilometre brick city wall which stands nine metres tall and 10 metres thick. Thanks to this sturdy wall, Jingzhou emerged unscathed from a major flood which occurred during the Jiajing reign (1522-1566) of the Ming Dynasty. Since then it has earned the nickname: Iron City.

3

My first stop in Jingzhou was the Temple of Guan Yu opposite the southern city gate. The general's high prestige never waned after his tragic death. All day long the temple is thronged with pilgrims who come to pay homage.

On Aimin Road beside the temple I saw a shop selling porcelain statues of Tathagatas, Guanyin and Guan Yu. Miss Zhou, the owner, told me that the shop was first opened by her grandfather. Through the generations, she said, the people of Jingzhou have regarded Guan Yu as a father figure. Jingzhou abounds in legends and cultural relics associated one way or another with him.

One of these is a spring half way up the Baling (Eight Ridge) Mountain on the outskirts of the city. In the shape of a horse hoof, it is said to be dug by Guan Yu's steed, the Red Hare. In the Jingzhou Prefecture Museum I saw a bronze statue of Guan Yu which dates back to the Song Dynasty, the stone manger for Guan's steed, and his sword Green Dragon.

As if by one of history's coincidences, the Jingzhou Hospital is situated right where Hua Tuo, the sage doctor, scraped the poison from Lord Guan's bone after he was wounded by a crossbow.

1. Whenever in difficulty, the folks of Jingzhou make it a point to pray to Guan Yu for help.
2. The ancient city of Jingzhou is well-preserved.
3. Street of Three Sworn Brothers
4. This shop, which is situated next to the Temple of Guan Yu, sells porcelain sculptures of Guan Yu, Buddha and the Goddess of Mercy.

4

Dangyang: Where the Hero, Beheaded, Is Buried

PHOTOS BY XIE GUANGHUI

1

Guan Yu is a paragon of loyalty to his master, brotherliness to friends and bravery against enemy. However, it was his political and strategic narrow-mindedness that proved his undoing. He openly despised Huang Zhong, a former rank-and-file who rose to prominence as one of Liu Bei's Five Major Generals. He was totally ignorant of the secret liaison between Cao Cao and Sun Quan even when the threat of their pincer attack was imminent. Lacking political flexibility, he flatly turned down Sun Quan's offer of cooperation through marriage. "How could the daughter of a tiger be married to the son of a dog?" he fumed, thereby letting a golden political opportunity slip through his fingers.

After the war started, a headstrong Guan turned a deaf ear to the good counsel of his advisors. In carelessness he lost Jingzhou, retreated to the town of Maicheng. Taken prisoner by general Ma Zhong at Luohan Valley, he was beheaded at Zhangxiang, near what is today's Guanling.

Guan's Head Sent to Luoyang

The humiliations inflicted on Guan Yu are unimaginable to his admirers. Sun Quan had his head cut down and sent to Cao Cao as a gift. A circumspect and astute Cao immediately saw through Sun's scheme to shift the blame on him. He held a grand ceremony, personally made offerings to the fallen hero, and buried the head outside Luoyang in today's Guanlin (Cemetery of Guan Yu). When the news reached Liu Bei, he angrily declared punitive war on Sun Quan.

The local people buried the hero's beheaded body in Jingzhou. Prior to the Song Dynasty the tomb was but an earth dune. Later, when Guan's reputation rose to the status of an benevolent emperor, a group of temples was erected to form what is today's Guanling (Mausoleum of Guan Yu). Pilgrims flock there to pay their respect all year round.

For many years, the mausoleum was kept under the protection of Guan's descendants. Even today, several dozen families of the Guans still live in the vicinity, although responsibility for the mausoleum has long been shifted to the local government department in charge of cultural relics. Most of them make a living by tilling the land; some have become businessmen. The battles their venerable ancestor had fought some 17 centuries ago have long been consigned to a family history book.

Fifteen kilometres to the west of Dangyang stands Yuquan (Jade Spring) Hill. This is where Guan's restless soul wandered after his head was separated from his body. Feeling extremely wronged, his soul mounted Red Hare and ascended heaven. All the while he kept shouting, "Return my head!"

In the other world Guan Yu was tonsured and initiated as a Buddhist novice, as the legend has it. A statue of him is enshrined in the Sangharama Hall of the Yuquan Temple to commemorate the event.

Translated by Ling Yuan

1. In December 219, Guan Yu's heroic life came to an abrupt finish when he was beheaded by Sun Quan, a former ally.

2

2. Having fled the Town of Maicheng in defeat on a stormy day, Guan Yu arrives at Zhangxiang in Dangyang, totally unaware of the danger that is lurking in the grassy land that lies ahead.

3. Zhou Cang, one of Guan Yu's generals who carried the blade Green Dragon for Guan Yu, was buried in Dangyang.

4. In this mountain forest Guan Yu, in death, manifests his divine presence in anger.

5. The temple on Yuquan Hill is where Guan Yu's soul was tonsured and became a Buddhist novice.

Guan Yu
— China's "Military Sage"

ARTICLE BY ZHU ZHENGMING

Of all the generals in Chinese history, Guan Yu, general of the State of Shu during the Three Kingdoms period (220-280), is probably the most famous. Noted for his devotedness, fraternity and bravery, he had been bestowed by 16 emperors from the Sui Dynasty (581-618) various posthumous titles from duke to king, emperor and sage; and in the eighth year of Emperor Daoguang's reign (1828) of the Qing Dynasty, he was entitled "the Sage and Great Emperor Guan", a "military sage" like the sage Confucius known by all far and wide.

Worshipped as a God from the Sui Dynasty

Guan Yu was born at Changping village in Xiezhou Prefecture in southern Shanxi Province in 160 during the Eastern Han Dynasty. With slender eyes, silkworm-shaped eyebrows, and a handsome and robust stature, he was known as a "Pretty-Beard Man". In the second year of Guanghe's reign (179), he killed a rascal for the people and thus fled to Zhuojun Prefecture where he made vowed brothers with Liu Bei and Zhang Fei in a peach garden. From then on, he helped Liu Bei with his endeavor to restore the Han Dynasty and thus made numerous military exploits.

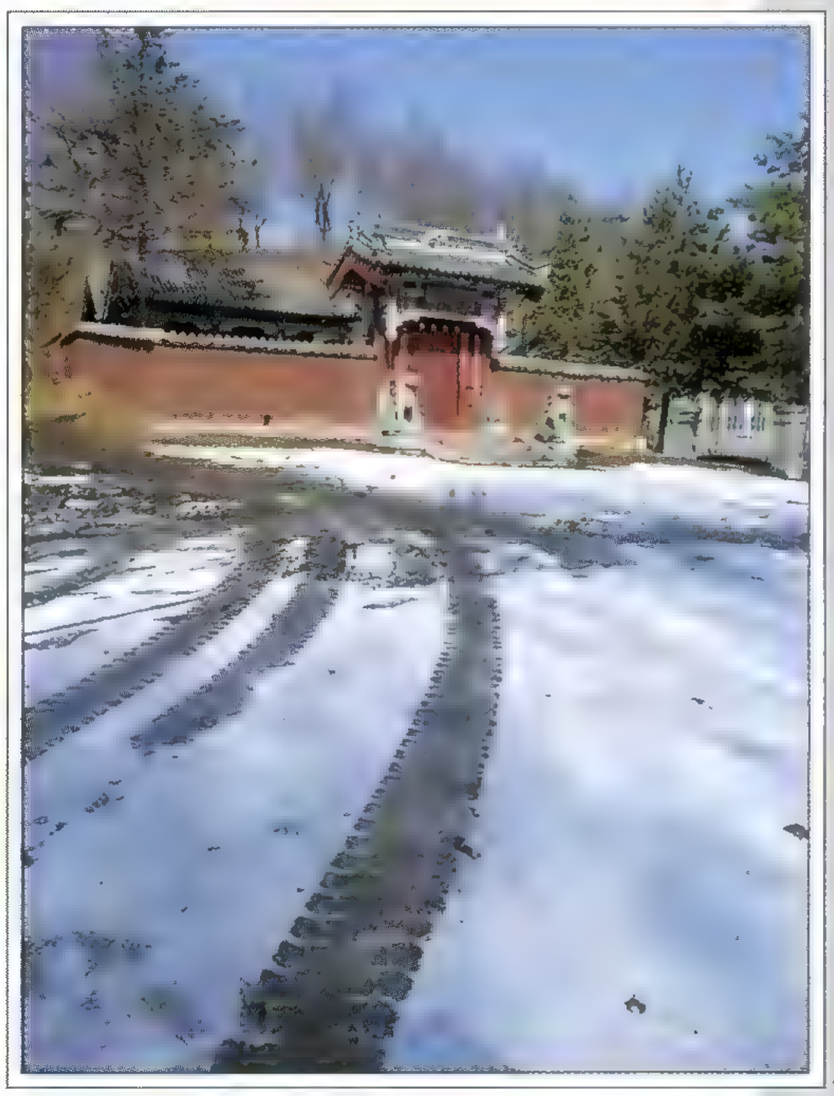
From the Three Kingdoms to the early Sui Dynasty, he had been regarded as the most reverend hero and was worshipped as a god during the Sui Dynasty (960-1279). From the Song Dynasty, people built tens of hundreds of temples in his honour, of which the most famous are the Emperor Guan Temple and the Sage Guan's Family Temple at Changping, his native village in Xiezhou, Shanxi Province and the Guan Yu Mausoleum at Dangyang where he died, and Guan Yu Mausoleum in Luoyang, Henan Province.

3

Emperor Guan Temple at Xiezhou in Shanxi — The Earliest Temple to the Military Sage

Located in Xiezhou in Shanxi east of the Yellow River, the Emperor Guan Temple is screened by the Zhongtiao Mountains to the south and backed by the Xiaohu Lake to the north. Set up in 589 during the Sui Dynasty and rebuilt and restored during the Song Ming and Qing dynasties, it is the earliest temple to the military sage.

With a building area of 1.8 hectares, and divided into front and back courtyards, the temple forms a magnificent palace-like building. With the Duanmen Gate, Zhimen Gate, Wumen Gate, the Imperial Inscribed Building and Chongning Hall arranged at the central axis, the front courtyard is flanked by stone and wooden arch gates, bell and drum pavilions and the Chongsheng Temple. With the Spring and Autumn Tower as the central axis, the back courtyard is flanked by the Weaponry Building and the Seal Building. All the buildings are arranged symmetrically and in good order.



4

Changping, the Native Village of Guan Yu

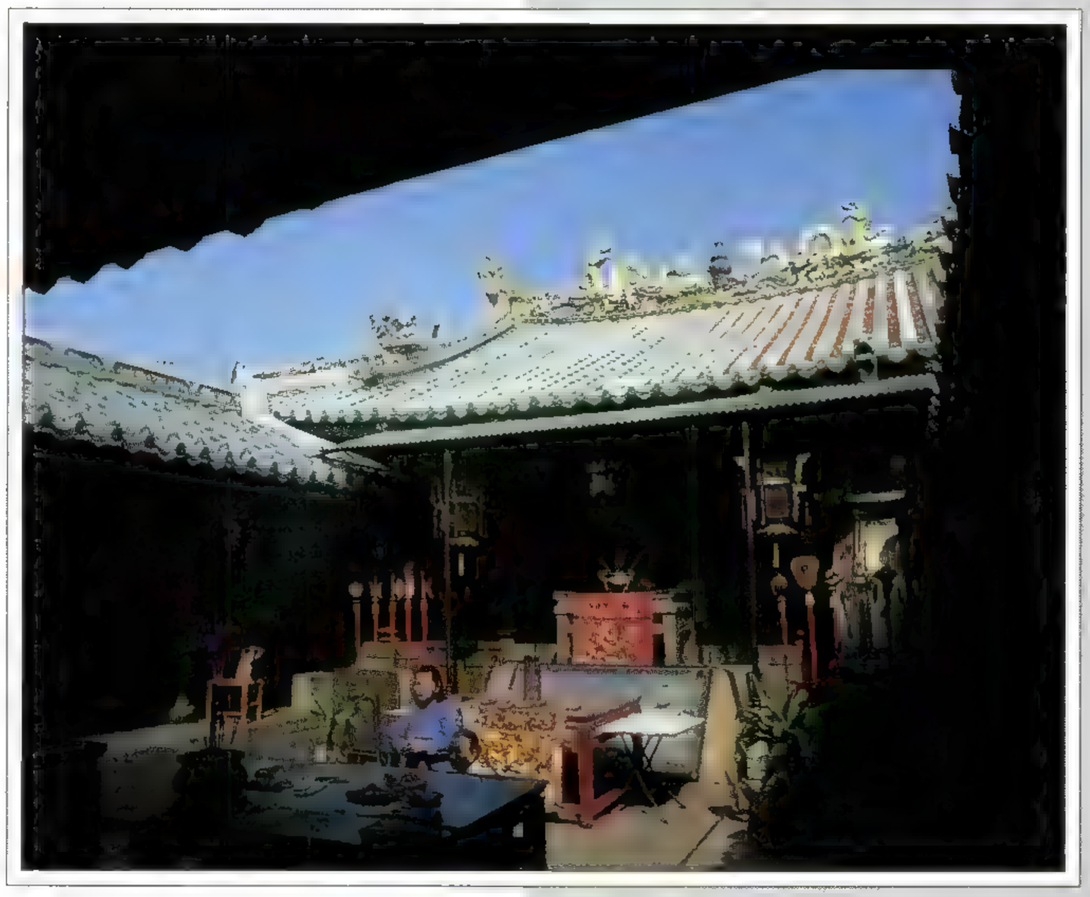
Located 10 kilometres east of the Emperor Guan Temple in Xiezhou is the native village of Guan Yu and his house. It is a family temple set up by his descendants and restored in 1555 during the Ming Dynasty. Entering the temple, one sees the main hall — the Emperor Guan Building where installed is a statue of Emperor Guan. Behind the main hall is the Empress Hall where there is a statue of Lady Hu — the only statue of Guan Yu's wife in the country. In the rear is the ancestors hall where there are the statues of the earliest ancestors of the family.

5

1. The statue of Emperor Guan in the Cultural Hall in a garden of Luoyang in Henan (by Zhu Zhengming)
2. Guan Yu's Temple at Xiezhou in Shanxi (by Chan Yat Nin)
3. The statue of Empress Guan in the Guan family temple at Changping Village (by Chan Yat Nin)
4. The temple of Guan Yu at his native village Changping in Yuncheng, Shanxi Province (by Zhu Zhengming)
5. The statues of Guan Yu's grandparents in the Guan family temple (by Chan Yat Nin)

Guan Yu Mausoleum atDangyang Where the General Fell

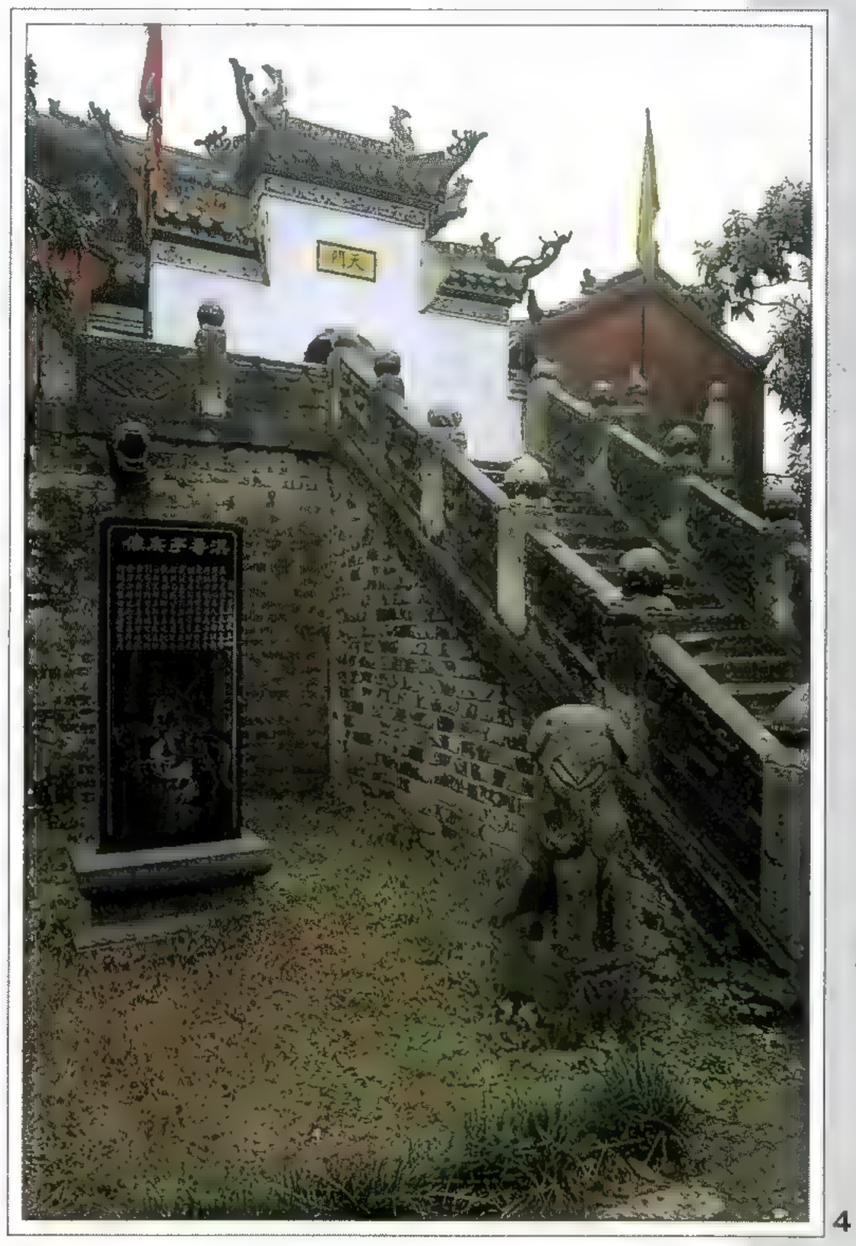
Seventy and more kilometres east of Gezhou Dam at Yangtse River is Guan Yu Mausoleum at Dangyang. The temple attached to the mausoleum faces the ingshan Mountain in the east over the Jushui River. The mausoleum was constructed during the Eastern Han Dynasty, the sacrificial pavilion in front was uilt in 1174 during the Southern Song Dynasty. Construction was completed n 1536 during the Ming Dynasty, originally covering an area of over 4.5 hectares. At the entrance gate to the mausoleum is the spirit way stele pavilion vith the stone arch gates, ornamental columns, three round gates, Horse Hall, acrificial Hall, the main hall and the Burial Hall arranged inside along the entral axis, flanked by octangular kiosks and the Spring and Autumn Tower. he mausoleum topped by tall century-old trees behind the Burial Hall is even metres high with a circumference of more than 60 metres. The buildings nside the temple are all decorated with dragon-headed roof ridges, carved ragons and phoenixes in various shapes.



3

Guan Yu Mausoleum at Luoyang — Mirror of the Culture in Central China

Setting off from Mount Jade Spring and passing through ingzhou and Xiangyang we reached Luoyang, once the capital of ine dynasties in Chinese history. Fifteen kilometres away south f Luoyang lies Guan Yu Mausoleum. During Wanli Reign (1573-620) of the Ming Dynasty, the inhabitants in Luoyang started to lant cypresses, erect arch gates and construct buildings in front f Guan Yu's mausoleum. The buildings here are similar in architectural style to those of the Palace Museum in Beijing. Entering uan Yu Mausoleum, there are couplets and placards with imperial inscriptions. The statue of Guan Yu is lifelike. As one of the ight renowned scenes in Luoyang, "the Green Cypresses at uan Yu Mausoleum" with dragon-headed cypresses, phoenix-ailed cypresses, and cypresses of imposing elevation in various nd peculiar forms present a unique wonder. Along the east and vest corridors are displayed more than 500 precious stone carvngs and inscriptions dating from the Eastern Han Dynasty, howing the ancient civilization of Luoyang and mirroring a hisory of 2,000 years in Central China.

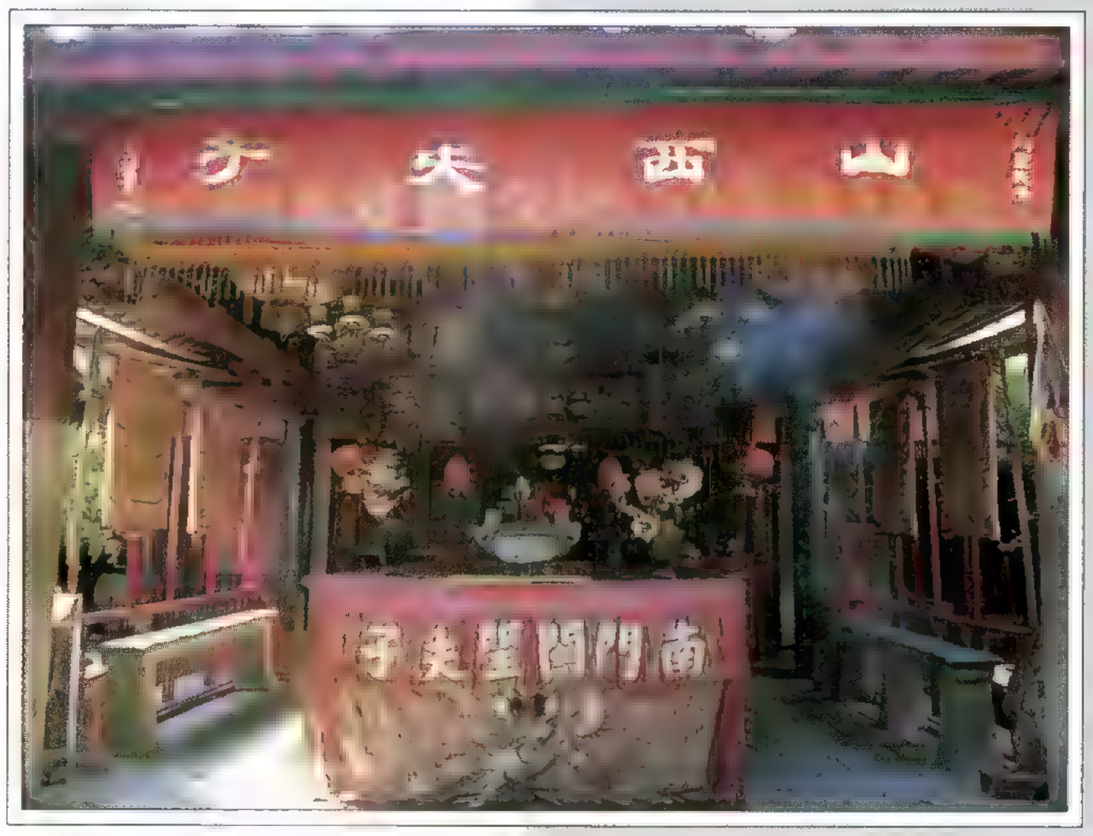


4

Emperor Guan Temple at Beijing's Zhengyang Gate

Formerly, there were several Emperor Guan temples in eijing, of which the most famous was at Zhengyang Gate. In the ast, grand ceremonies were held here every year, attended by the emperor nd officials. During the Ming and Qing dynasties, the ceremonies of the emerors granting Guan Yu titles were also held here. Unfortunately the temple s no more. However, there are a great number of Emperor Guan temples in aiwan. The most outstanding is the Military Temple in Tainan, which was uilt during the Ming Dynasty and rebuilt during the Qing. It has become one f the 16 "first rate ancient monuments" in Taiwan.

ranslated by Gu Weizhou



5

. The statue of Guan Yu at Yuncheng in Shanxi (by Chen Zhankui)
. The members of the delegation headed by Zhang Ziqing from various temples and alaces in Taichung are worshipping Guan Yu Mausoleum at Dangyang (by Zhu hengming).
. The Emperor Guan Temple built during the Ming Dynasty in Fujian's Dongshan sland (by Zhu Zhengming)
. The Emperor Guan Temple in the ancient city of Jingzhou (by Xie Guanghui)
. The Emperor Guan Temple in Chongwu, Fujian Province (by Zhu Zhengming)

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Major Traditional Festivals of China's Nationalities —Unique and Varied

Festival	Nationalities	Dates (in lunar calendar)	Regions	Principal Activities
Spring Festival	Han, Mongolian, Zhuang, Bouyei, Korean, Manchu, Dong, Yao, Bai, Li, She, Naxi, Gelao, Yugur, Jing	1st day of the 1st month. Formerly, the festival started from the 23rd day of the 12th month to the Lantern Festival on the 15th day of the 1st month. (In some regions the festival ends on the 5th day of the 1st month)	In the regions inhabited by the Hans and in parts of the regions inhabited by ethnic groups	Activities vary in different regions. Generally they include New Year greetings, family reunion dinner, offering sacrifices to ancestors, setting off firecrackers, putting up couplets on door-frames, eating New Year cakes made of glutinous rice flour and dumplings, Dragon and Lion Dances, *Yangko* Dance, walking on stilts, displaying festive lanterns, erecting green pine trees (Bai), swing contests (Naxi), sledge demonstrations (Manchu) and *Chongtang* Dance (Zhuang)
Kuota Festival (Spring Festival in Lahu language)	Lahu	1st-15th day of the 1st month, divided into three periods: 1st-4th days, 8th-9th days, 13-15th days	Southern Yunnan	Extending New Year greetings from village to village, welcoming fresh water, family reunion dinner, *Lusheng* Dance
Baijie Festival	Mongolian	1st day of the 1st month	Inner Mongolia, Xinjiang, Liaoning, Jilin, Heilongjiang, Gansu, Qinghai	Staying up all night on New Year's Eve, putting up couplets written in Mongolian on door-frames, New Year greetings, praying at a lamasery offering sacrifices to ancestors, chanting scriptures at temples, dancing, singing, horse-racing
Huashan (Flower Mountain) Festival	Miao	Various times in different regions: 1st-6th days of the 1st month; late in the 5th, 6th and 8th months	Yunnan's Pingshan, central and northwestern Guizhou, southern Sichuan	Stepping Over the Flower Mountain, male and female singing in antiphonal style, *Lusheng* Dance, bull-fighting, Lion Dance, pole-climbing

Festival	Nationalities	Dates (in lunar calendar)	Regions	Principal Activities
Fo'eshikesi (Spring Festival in Hezhe language)	Hezhe	1st day of the 1st month	Heilongjiang	New Year greetings, ballad singing, archery with straw targets, ice fishing, skiing, ice skating, eating dumplings and raw fish
Anie Festival (Spring Festival)	Daur	1st-16th days of the 1st month	Inner Mongolia, Heilongjiang, Xinjiang	Hanging up lanterns, offering sacrifices to ancestors, celebrating the New Year together within the clan, eating dumplings, playing hockey, mask games, story-telling, singing and dancing
Huapao Festival	Dong	Various times at different areas: 3rd or 15th day of the 1st month, 2nd or 15th day of the 2nd month, 3rd day of the 3rd month, 26th day of the 10th month	The border region between Guangxi, Hunan and Guizhou	Setting off and seizing Huapao (Iron Ring), performing Dong operas, *Lusheng* music, shooting, bird-fighting, commodity fairs
Lantern Festival	Han, Tibetan, Bouyei, Korean, Manchu, Li, She, Daur, Gelao, Ewenki, Oroqen	15th day of the 1st month	Regions inhabited by the Hans and some regions inhabited by ethnic groups	Hanging up lanterns, enjoying lantern shows, eating sweet dumplings made of glutinous rice flour, guessing riddles, *Yangko* Dance, Lion Dance, Dragon Dance
Munao Festival	Jingpo	Once every 3-5 years, on the even-numbered days within nine days after the 15th day of the 1st month	Dehong Prefecture in Yunnan	Ceremony to celebrate the festival at the Munao Square, drinking wine, Munao Dance, singing
Lusheng Festival	Miao	Between Spring Festival and the beginning of spring ploughing, or between the 27th and 29th days of the 9th month	Southeastern Guizhou	*Lusheng* Dance, antiphonal singing, tug-of-war, horse-racing, performances
The Beginning of Spring Festival	Han, Dong, Bai	Mostly in the 1st month (around February 4), but occasionally before the 1st month	Regions inhabited by the Hans and parts of the regions inhabited by ethnic groups	In the past there were activities to welcome spring, to worship gods and to beat buffaloes. Among the customs continued today are washing silkworm eggs, drinking spring tea and Spring Buffalo shows.
Bengnanni (Spring Festival of the Vas)	Va	The 1st month	Cangyuan Va Autonomous County in Yunnan	Steaming glutinous rice, making cakes out of glutinous rice, eating a Nanni meal, extending New Year greetings, circle dance, worshipping gods, archery
The Feasting Festival	Zhuang	30th day of the 1st month	Pingxiang and Longzhou area in Guangxi	Song and dance, Lion Dance, Dragon Dance
Salahateman Festival	Uygur	Mostly in early spring	Kashi and Moyu in Xinjiang	Gathering together, sheep slaughtering, cooking, praying for good harvest
Eryue'er	Han, Miao, Dong, Zhuang, Bouyei, Manchu, Li, She, Ewenki, Hezhe	2nd day of the 2nd month	Regions inhabited by the Hans and parts of the regions inhabited by ethnic groups	Picking edible wild herbs, outing in the country, scattering ashes around the house, building granaries, making cakes, worshipping the God of the Earth (Bouyei), offering sacrifices to the ancestral king (Zhuang)
Flower Festival	Han, Zhuang, Bai	20th day of the 2nd month or 3rd day of the 3rd month; some regions on the 12th or 15th day of the 2nd month	Regions inhabited by the Hans and parts of regions inhabited by ethnic groups	Enjoying flowers, planting flowers, outing in the country, throwing silk balls (Zhuang)
Scimitar Rungs Festival	Lisu	8th day of the 2nd month	Fugong and Lushui in the Nujiang Lisu Autonomous Prefecture in Yunnan	Climbing scimitar rungs, jumping over the sea of fire, antiphonal singing, playing with swings, tobacco-purse throwing

Festival	Nationalities	Dates (in lunar calendar)	Regions	Principal Activities
Bairiwang Festival	Bai	13th-19th days of the 2nd month	Lanping, Lushui and Weixi in Yunnan	Setting up lucky poles, Guozhuang Dance, fairs
Sisters Festival	Miao	Various times in different areas, but usually 13th or 15th day of the 2nd month or 13th day of the 3rd month	The Qingshui River Valley in Guizhou	Sisters Festival dinner, *Lusheng* Dance, singing songs, bull-fighting, horse-racing
Slope Climbing Festival	Miao	Various times in different areas. 16th day of the 2nd month, late in the 3rd month, 8th day of the 4th month or 19th day of the 6th month	Shibing, Leishan, Majiang and Kaili in Guizhou	Mountain climbing, horse-racing, *Lusheng* Dance, bird-fighting, singing
Nawuluz Festival	Kazakh	Around the end of the 2nd month (March 22)	Northern Xinjiang	Extending festival greetings, enjoying *Kuji* food made of seven different materials, snatching lambs on horseback, horse-racing, wrestling
Nuolaoz Festival	Kirghiz	Calculated according to the Kirghiz calendar (usually around March 22)	Xinjiang	Holding sacrificial ceremonies, bonfire of pine and cypress branches, dancing around the fire, eating *kuji* food made of seven different materials, extending greetings on horseback, horse-racing, demonstration of horsemanship, snatching lambs on horseback, wrestling, tug-of-war, playing with swings, singing and dancing
Shangsi Festival	Han, Korean	3rd day of the 3rd month	Areas inhabited by the Hans and Koreans	Outing in the country, composing poems, eating greens, singing and dancing
Gelao New Year	Gelao	3rd day of the 3rd month	Renhuai County in Guizhou	Offering sacrifices to ancestors, the Mountain God, and the gods of crops and earth, a banquet after sacrifices, setting off firecrackers, *Lusheng* Dance, singing folksongs, playing with swings
Sanyuesan (Double Third) Festival	Zhuang, Miao, Bouyei, Dong, Yao, She, Gelao, Mulam	3rd day of the 3rd month	Areas inhabited by these minority nationalities	Singing songs in antiphonal style, going to the markets (Zhuang), welcoming guests (Dong), cleaning the village, making sacrifices to gods (Bouyei), making sacrifices to ancestors, drinking unity wine, bamboo-pole dance, dance performance (Li)
Funianfu Festival	Li	3rd day of the 3rd month	Hainan Island	Offering sacrifices to ancestors, singing songs in antiphonal style, playing with swings, passing through fire loops, wrestling, dancing
Song Festival	Zhuang	In spring usually around Spring Festival. The most solemn occasion is on the 3rd day of the 3rd month. In autumn, mostly around Mid-Autumn Festival in the 8th month. The festival lasts for a few days	Guangxi	Legend has it that the festival is to commemorate Third Sister Liu, the song fairy. Activities include entertaining guests and friends with coloured glutinous rice, antiphonal singing, song contests, silk-ball throwing, setting off iron rings, Dragon Dance, Lion Dance, Chinese boxing, Zhuang operas
Third Moon Fair	Bai	15th-20th days of the 3rd month	The vicinity of Dali, Yunnan	Commodity fairs, horse-racing, archery, singing and dancing
Qituoqidir Festival	Tajik	During the 3rd month	Taxkorgan area in Xinjiang	A thorough household cleaning, welcoming fortune, extending seasonal greetings, snatching lambs from horseback, dancing, wrestling, playing polo
Qingming (Pure Brightness) Festival	Yi, Zhuang, Bouyei, Manchu, Dong, Yao, Bai, Tujia, Li, Lisu, She, Shui, Naxi, Mulam, Qiang, Maonan, Gelao, Xibe, Pumi, Russian, Ewenki, Jing, Hezhe	In the 3rd month (around April 5)	Regions inhabited by the Hans and parts of the regions inhabited by ethnic groups	Sweeping graves, planting willows, outing in the country, planting trees, tug-of-war, flying kites, playing with swings

Festival	Nationalities	Dates (in lunar calendar)	Regions	Principal Activities
Water Splashing Festival	Dai, Blang, Achang, De'ang	Around the Pure Brightness Festival and during the Dai New Year, lasting for 3-5 days	Yunnan	Splashing water on each other, worshipping Buddha, bathing Buddha, fairs, eating steamed glutinous rice, Dragon Boat races, tossing embroidered parcels, fireworks, flying Kong Ming lanterns, singing and dancing
Earth King Festival	Dong	2-3 days before Grain Rain solar term	Around the Sanjiang area in Guangxi	Song contest, bird-fighting, tests of strength, air rifle shooting competition, male and female antiphonal singing, courtship
Tiaogong Festival	Yi	3rd day of the fourth month, lasting for three days, held by turn in the villages	Napo County in Guangxi	Golden Bamboo Dance, making sacrifices to ancestors, visiting relatives and friends, exchange of experiences in production, male and female antiphonal singing
Buddha Bathing Festival	Han, Tibetan	8th day of the 4th month	Regions inhabited by the Hans and parts of the regions inhabited by ethnic groups	Bathing Buddhas; freeing captive animals, eating black rice
Ox King Festival	Bouyei, Miao, Gelao, Zhuang, Dong, She, Shui, Mulam	Various times by different nationalities: the Bouyei and Zhuang on the 8th day of the 4th month, the Miao and Gelao on the 1st day of the 10th month	Guizhou and Guangxi	Paying respect to oxen, bathing oxen, feeding oxen with glutinous rice, letting oxen rest for one day, mountain climbing, antiphonal singing
Plough Head Festival	Tatar	Mostly early spring	Xinjiang	Singing and dancing, extending greetings, horse-racing, wrestling, jumping competition, tug-of-war
Flower Fair	Tu, Hui, Dongxiang, Salar, Bao'an, Yugur	4th, 5th or 6th month, lasting for 1-3 days	Gansu, Ningxia, Qinghai	Asking for songs on the way, contest of folksongs sung antiphonally, singing, cinema, market fairs
Duyinbaizhuan-zakun Festival	Xibe	18th day of the 4th month	The Ili area in Xinjiang	Outing, picnic, temple fair, scripture-chanting, singing and dancing, horse-racing, snatching lambs on horseback, archery
Dragon Boat Festival	Han, Mongolian, Hui, Tibetan, Miao, Yi, Zhuang, Bouyei, Korean, Dong, Yao, Bai, Tujia, Hani, She, Lahu, Shui, Naxi, Daur, Mulam, Qiang, Gelao, Xibe, Pumi, Ewenki, Yugur, Oroqen	5th day of the 5th month	Areas inhabited by the Hans and parts of the regions inhabited by ethnic groups	Dragon boat race, hanging up bags filled with medicinal herbs, wearing medicinal-herb packets, putting up calamus in the house, gathering medicinal herbs, eating dumplings made of glutinous rice, drinking wine mixed with realgar
Xijiu Festival	Yao	29th day of the 5th month	Western Guangxi	Beating ox-skin drums, paying New Year calls, feasting
Liuyueliu (Double Sixth) Festival	Han, Miao, Zhuang, Bouyei, Dong, Yao, Tujia, Shui, Gelao	6th day of the 6th month	Regions inhabited by the Hans and parts of the regions inhabited by ethnic groups	Airing books, clothes and Buddhist scriptures, hair washing, bathing cats and dogs
Flower Fair	Yi	Twice a year: The first time on the 23rd-24th days of the 6th month, the second time on the 14th-15th days of the 7th month	Eshan, Xinping and Shuangbai in Yunnan	Market fairs, singing and dancing, courtship
Liutou Festival	Korean	15th day of the 6th month	Heilongjiang, Jilin, Liaoning	Feast, river bathing, eating dumplings, worshipping the Dragons God or the God of Agriculture
Torch Festival	Yi, Bai, Hani, Lisu, Va, Lahu, Naxi, Blang and Pumi	Generally 1-3 days from the 24th day of the 6th month, or the 6th day of the 6th month, or the 24th day of the 2nd or 8th month	The areas inhabited by the Yis and Bais	Processions along hills or in the fields while holding torches, splashing water on fire, bull-fighting, wrestling, singing and dancing, feasting

Festival	Nationalities	Dates (in lunar calendar)	Regions	Principal Activities
Liuyue (Sixth Moon) Festival	Hani	Around the 24th day of the 6th month, lasting 3-6 days	Southern Yunnan	Slaughtering animals to make sacrifices to ancestors and gods, eating fresh rice, playing with swings, dancing, epic recitation, making torches, lighting up corners, sending off ghosts and devils
Tasting-the-Fresh Rice Festival	Miao, Yao, Blang, Bouyei, Dong	During the 6th and 7th months when grain is freshly harvested	The areas inhabited by these nationalities	Making sacrifices to ancestors with newly harvested rice and corn as offerings, tasting fresh grain, horse-racing, bull-fighting, tug-of-war, bird-fighting, *Lusheng* Dance
Nadam Fair	Mongolian	Generally annually, mostly in summer and autumn when worshipping *Aobao*	Inner Mongolia, Xinjiang, Liaoning, Jilin, Heilongjiang, Gansu, Qinghai	Worshipping *Aobao*, wrestling, horse-racing, archery, chess games, singing and dancing, fairs
The Seventh Evening of the Seventh Moon	Han, Korean, Bai	7th day of the 7th month	The areas inhabited by the Hans and parts of the areas inhabited by ethnic groups	Begging for cleverness, airing clothes, temple fairs, setting off lanterns on the river (Bai)
Zhongyuan Festival	Han, Mongolian, Miao, Yi, Zhuang, Bouyei, Dong, Yao, Bai, Tujia, She, Shui, Daur, Mulam, Blang, Maonan and Gelao	15th day of the 7th month	The areas inhabited by the Hans and parts of the areas inhabited by ethnic groups	Formerly temple fairs making sacrifices to ghosts and performing the opera "Mulian Rescuing His Mother", today, activities such as floating lanterns on the river and making sacrifices to ancestors
Chixin Festival	Miao	5th day of the 7th month, lasting for four days	The Taijiang and Jiaobaozhai area in Guizhou	Bull-fighting, bird-fighting, *Lusheng* Dance, ball games, antiphonal singing by young men and women
Livestock Fair	Naxi	During the 7th month, lasting for 7 days	The Lijiang area in Yunnan	Trading in oxen, sheep and horses, fairs featuring local products, horse-racing, Yunnan opera performances
Harvest Festival	Gaoshan (except the Yamei people)	Various times at different places: in some areas between the end of the 7th month and the beginning of the 8th month; in other areas during the 10th month, lasting for 3-4 days	Taiwan and Fujian	Offering sacrifices to gods or ancestors, weaving flower hats, roasting meat, cooking rice in bamboo tubes, building thatched houses, pounding rice, singing, dancing, tug-of-war, wrestling, archery
Wangguo Festival	Tibetan, Lhoba, Moinba	Auspicious time before autumn harvest, lasting for 1-3 days	Tibet	Collectively riding horses along the fields, singing and dancing, tug-of-war, horse-racing, archery, praying for good harvests
Mid-Autumn Festival	Han, Mongolian, Hui, Yi, Zhuang, Bouyei, Korean, Manchu, Bai, Dong, Tujia, Hani, Li, Lisu, She, Lahu, Naxi, Daur, Qiang, Gelao, Xibe, Ewenki, Yugur, Jing, Oroqen, Hezhe	15th day of the 8th month	Areas populated by the Hans and parts of the areas populated by minority nationalities	Enjoying and paying respects to the moon, eating Moon Cakes, Fire-Dragon Dance, lighting up pagoda lamps, floating lanterns in the sky, and on the river, setting up towers to look at the moon (Koreans), setting off floral lanterns (Zhuang)
Autumn Festival	Korean	15th day of the 8th month	Jilin, Liaoning, Heilongjiang	Offering sacrifices to ancestors, sweeping graves, local operas, Lion Dance
Market Fair Festival	Dong	15th-16th days of the 8th month	Vicinity of Liping, Guizhou	*Lusheng* Fair, antiphonal singing, Dong operas
Duan Festival	Shui	Between late in the 8th month and early in the 10th month. Villages organize the festival in turn on different days	Guizhou	Blowing *Lusheng*, beating brass drums, singing folksongs, dancing, horse-racing, bull-fighting, tug-of-war, Huadeng Opera, eating fish with chives, New Year feast

Festival	Nationalities	Dates (in lunar calendar)	Regions	Principal Activities
Double Ninth Festival	Han, Mongolian, Yi, Bouyei, Bai, Tujia, Dong, She, Mulam	9th day of the 9th month	Areas inhabited by the Hans and parts of the areas inhabited by ethnic groups	Ascending heights, enjoying chrysanthemums, eating Double-Ninth cakes, drinking chrysanthemum wine, eating crabs, flying kites, hunting, horsemanship and marksmanship
Opening-the-Door Festival	Dai, Blang, De'ang and Va	Around the middle of the 9th month	Yunnan	Worshipping Buddha at temples, holding parties, setting off fireworks, lighting Kong Ming lanterns, dancing, celebrating the conclusion of the fast days
Miao New Year	Miao	Within the 9th, 10th or 11th month, lasting 3-15 days	The Miao and Dong Autonomous Prefecture in southeastern Guizhou, and in Guangxi	Sacrifices to ancestors, opening the door of wealth, visiting relatives and friends from village to village, bull-fighting, horse-racing, *Lusheng* Dance, Moon Dance
Qiang New Year	Qiang	1st day of the 10th month	Maoxian County in Sichuan	Sacrifices to gods and ancestors, New Year greetings, drinking, singing, Guozhuang and Ox-skin Drum Dances
October Festival	Hani	In the 10th month, lasting for 5-8 days	Southern Yunnan	Slaughtering pigs and oxen, pounding glutinous rice to make cakes, cooking yellow glutinous rice, worshipping Heaven and Earth and offering sacrifices to ancestors, feasting, married daughters coming home to offer sacrifices to ancestors, playing with swings, wrestling, dancing
Shuagetang Festival	Yao	Once every three or five years, generally on the 16th day of the 10th month, lasting for 3-5 days	The Yao-populated areas in Liannan and Lianshan in Guangdong	Worshipping the images of ancestors, bonfires, antiphonal singing, entertaining relatives and friends with cakes made of glutinous rice
Winter Solstice Festival	Han, Yi, Zhuang, Korean, Bai, Li, She, Mulam	In the 11th month (around December 22)	Areas inhabited by the Hans and parts of the areas inhabited by ethnic groups	Offering sacrifices to ancestors, holding ceremonial rites, presenting Winter Solstice food plates, eating *won ton* and dumplings made of glutinous rice
Yi New Year	Yi	Various times at different areas, generally on an auspicious day early in the 10th month of the Yi calendar, lasting for 3-5 days	The Liangshan Region in Sichuan	Visiting relatives and friends, exchanging New Year greetings, cock-fighting, horse-racing, archery, tests of strength
Kouzha Festival	Lahu	Between the 11th month and the 1st month of the following year, lasting for 3 days	Jinping in Yunnan	Slaughtering pigs, exchanging New Year greetings, feasting
Big Year Festival	Pumi	Between the 23rd day of the 12th month and the 1st month of the following year, lasting for 3-15 days	Ninglang, Lanping, Lijiang, Weixi and Yongsheng in Yunnan; Muli, Yanyuan in Sichuan	Offering sacrifices to ancestors and staying up all night on New Year's Eve, carrying holy water on New Year's Day, celebrating the attainment of adulthood, camping and bonfire parties, archery, horse-racing, wrestling, high jumping, and kicking shuttle-cocks
Tujia New Year	Tujia	28th or 29th day of the 12th month (the day before the Spring Festival of the Hans)	Western Hunan and western Hubei	Offering sacrifices to ancestors, making inquiries of trees, keeping watch over the fields and banks, eating steamed meat with vegetables, Hand-Waving Dance, operas, sports, trading, local product fair
New Year's Eve	Han, Mongolian, Zhuang, Bouyei, Korean, Manchu, Tujia, Hani, She, Lahu, Daur, Ewenki, Oroqen, Hezhe	The last evening of the 12th month	Areas inhabited by the Hans and parts of the areas inhabited by ethnic groups	Welcoming the return of the Kitchen God, putting up couplets on door-frames, hanging up New Year pictures, offering sacrifices to gods and ancestors, staying up the whole night, bidding farewell to the old year, family reunion dinner, giving children money as a New Year gift

Tibetan Festivals

Festival	Nationalities	Dates (in Tibetan Calendar)	Regions	Principal Activities
New Year	Tibetan, Lhoba, Moinba	1st day of the 1st month (Lhasa); 1st day of the 11th month (Qamdo); 1st day of the 12th month (in areas south of Nyangqu River)	Tibet and the Tibetan-populated areas in Qinghai, Sichuan, Gansu and Yunnan	Family reunion dinner, eating *toba* cakes, drinking *qingke* wine, eating fried food and hand picking mutton on New Year's Eve. On New Year Day: carrying auspicious water, New Year greeting, presenting *hata*; going to the parks, Guozhuang Dance, horse-racing, tests of strength, archery, yak racing, tug-of-war, folk song contest
Luosha	Moinba	1st-15th days of the 1st month	The Cona and Mêdog areas in Tibet	Competition of seizing water, New Year greetings, singing and dancing, operas, get-together, having porridge cooked from nine kinds of food
Chuanzhao	Tibetan	First half of the 1st month	Tibet	Lamas gather in Lhasa to chant scriptures, people go to the lamaseries to give alms
New Year of the Lhobas	Lhoba	Various times in different areas, 15th day of the 12th month or in the 2nd month after harvest	Luoyu area in Tibet	Inviting sorcerers to chant scriptures, meetings of clan members in the villages, drinking wine, listening to historical stories about their nationality, dancing
Sagedawa Festival	Tibetan, Moinba	15th day of the 4th month	Tibet	In the vicinity of Lhasa: setting up tents on the banks of the Dragon King Pool behind the Potala Palace, singing and dancing, riding an ox-skin boat; in Yunnan: holding grand religious meetings, paying homage to the Bodhidharma Mountain, holding the ceremony of walking around the mountain
Xuedun (Sour Milk) Festival	Tibetan	1st day of the 7th month, lasting for 4-5 days	Tibet	Performances by drama troupes gathered at Lobu Linka in Lhasa, drinking sour milk
Bathing Festival	Tibetan	Early in the 7th month, lasting for one week	Tibet	Playing in water, swimming and bathing in rivers and lakes, picnics

Islamic Festivals

Festival	Nationalities	Dates (in Islamic Calendar)	Regions	Principal Activities
Mawlid al-Nabi (Date of Mohammed's Birth and Death)	Hui, Uygur, Kazakh, Dongxiang, Kirghiz, Salar, Tajik, Uzbek, Tatar, Bao'an	12th day of the 3rd month	Areas inhabited by these nationalities	Chanting scriptures, pronouncing eulogies, telling stories about Mohammed at mosques, slaughtering oxen and sheep, frying cakes to present to guests, extending seasonal greetings among relatives and friends
Festival of Ending the Ramadan	Hui, Uygur, Kazakh, Dongxiang, Kirghiz, Salar, Tajik, Uzbek, Tatar, Bao'an	1st day of the 10th month	Areas inhabited by these nationalities	Sweeping courtyards, white-washing the house, preparing food before the festival, taking baths, changing to clean clothes, holding ceremonies at mosques or in the country, holiday greetings, exchanging presents of food, visiting graves and sweeping gravesites, singing and dancing, snatching lambs on horseback, horse-racing, archery, wrestling
Corban Festival	Hui, Uygur, Kazakh, Dongxiang, Kirghiz, Salar, Tajik, Uzbek, Tatar and Bao'an	10th day of the 12th month	Areas inhabited by these nationalities	Taking baths, holding religious ceremonies at mosques, animal-slaughter ceremony, extending holiday greetings, song and dance performances, snatching lambs on horseback, horse-racing, wrestling, chasing girls

NOTE:

1. The Tibetan calendar is similar to the Han lunar calendar. Because of the difference in intercalation, the dates of the Tibetan calendar differ by one month from those of the Han lunar calendar.

2. In the Islamic calendar a year is divided into twelve months. The odd-numbered months have thirty days, and the even-numbered months have 29 days. There is no intercalary month. In the Islamic calendar there are 10 to 11 fewer days in a year than in the Gregorian calendar and one less month during three years. So Islamic festivals do not have a fixed time in the Gregorian calendar.

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Major Hotels in Xinjiang, Yunnan, Anhui and Gansu

Altay, Xinjiang

Biancheng Hotel
[illegible]賓館
4 Jiefang Road, Altay, Xinjiang
Tel: 22925
GM: Fu Guoyao
Facilities: Restaurants, coffee shop, ballroom, karaoke, beauty salon

Bole, Xinjiang

Ebinur Lake Hotel
艾[illegible]賓館
2 Minzhu Road, Bole, Xinjiang
Tel: 22076
GM: Chen Shide
Facilities: Chinese and Western restaurants, conference room, bar, ballroom, beauty salon, business centre

Changji, Xinjiang

Changji Prefecture Hotel
昌吉州賓館
Yan'an Road North, Changji, Xinjiang 831100
Tel: (0994) 342153, 342034
GM: Jie Jianxin
Facilities: Restaurants, amusement centre, shopping arcade

Fukang, Xinjiang

Tianchi Hotel
天[illegible]賓館
Tianchi Scenic Area, Fukang, Xinjiang 831500
Tel: 222334
Located in the centre of the Heavenly Lake area
Villas and yurts accommodating about 100 guests
Facilities: Restaurants, teahouse, boat cruises

Karamay, Xinjiang

Taiyangcheng Hotel
太陽城賓館
28 Youjiang Road, Karamay, Xinjiang
Tel: 22454, 883075
GM: Zhu Rongping
Located in the city centre
Facilities: Restaurants, ballroom, conference rooms

Urümqi, Xinjiang

Baodi Hotel
寶地賓館
3 Kalamay Road East, Urümqi, Xinjiang 830000
Tel: 443071, 414068 Fax: (0991) 443071
GM: Wang Songlin
Opened July 1988
215 beds
Located in the city centre
Facilities: Restaurants, conference rooms, business centre, ballroom, bar, karaoke, beauty salon, shopping arcade

Bianjiang Hotel
邊疆賓館
32 Yan'an Road, Urümqi, Xinjiang 830001
Tel: (0991) 262981, 262982-660/661
GM: Yang Yongxue
1,040 beds
Facilities: Restaurants, conference rooms, karaoke, ballroom, clinic, shopping arcade

Bogeda (Bogal) Hotel
博格達賓館
10 Guangming Road, Urümqi, Xinjiang 830002
Tel: (0991) 223910 Fax: 215769
GM: Li Chenglin
146 rooms
Located 20 km from airport, 3 km from railway station
Facilities: Restaurants, banquet hall, bar, karaoke, shopping arcade, beauty salon

Dongfeng Hotel
東風賓館

36 Beijing Road North, Urumqi, Xinjiang 830011
Tel: 338027 Fax: 330300
Opened 1986
120 rooms and suites
Located 4 km from airport
Facilities: Restaurants offering Sichuan, Beijing, Guangdong and Muslim dishes, banquet hall, conference rooms, bar, shopping arcade, multi-function room

Holiday Inn Urumqi
新疆假日大酒店

168 Xinhua Road North, Urümqi, Xinjiang 830002
Tel: (0991) 218788 Telex: 79161 XIGHP CN
Fax: (0991) 217422
GM: Shi Taile
Opened 8 May 1993
383 rooms and suites
Located in the heart of the city, 20 km from airport, 6 km from railway station
Facilities: Chinese and Western restaurants, banquet hall, conference rooms, business centre, bar, disco, gym, steambath, sauna, massage, hot and cold jacuzzi, billiard room, clinic, karaoke, facilities for the handicapped

Hongshan Hotel
紅山賓館
108 Xinhua Road North, Urumqi, Xinjiang 830002
Tel: 224232
GM: Cui Shouliang
Opened 1971
143 rooms
Facilities: Chinese restaurants, bar, coffee shop, cafe, karaoke, beauty salon, multi-function room, massage

Hotel of Urumqi Mansion
[illegible]大[illegible]賓館
131 Renmin Road, Urumqi, Xinjiang 830002
Tel: 222252 Fax: 216078
GM: Dong Faxun
Opened February 1992
168 rooms
Facilities: Restaurants, conference rooms, dance hall, karaoke, beauty salon

Hotel of the World Plaza
環球大酒店

2 Beijing Road South, Urümqi, Xinjiang 830011
Tel: 336300, 336340
Fax: 336399, 339007
Opened August 1992
398 rooms and suites
Located 15 km from airport, 10 km from railway station
Facilities: Chinese and Western restaurants, banquet halls, teahouse, cafe, bar, dance hall, karaoke, disco, beauty salon, clinic, sauna, gym, billiard room, indoor swimming pool, shopping arcade, babysitting service

Huangjin Hotel
黃金賓館
6 Youhao Road North, Urümqi, Xinjiang 830000
Tel: 416071 Fax: 442362
GM: He Lingtai
Opened 1987
110 rooms
Facilities: Chinese and Western restaurants, conference rooms, beauty salon, shopping arcade

International Department House
國際公寓
Henan Road West, Urümqi, Xinjiang 830011
Tel: 338471
GM: Zhao Huanwen
Opened 18 May 1993
127 rooms and suites
Located 7 km from airport, 16 km from railway station
Facilities: Chinese and Western restaurants, business centre, bar, cafe, teahouse, billiard room, karaoke, gym

Islam Grand Hotel
伊斯蘭大飯店
22 Zhongshan Road, Urumqi, Xinjiang 830002
Tel: 217931 Fax: 211513
GM: Zhao Shukun
77 rooms and suites
Located in the city centre
Facilities: Chinese, Western and Japanese restaurants, conference rooms, business centre, bar, karaoke, shopping arcade, nightclub

Jianguo Hotel
建國飯店

26 Jianguo Road, Urumqi, Xinjiang 830002
Tel: 227855
GM: Ou Rong
120 rooms and suites
Facilities: Restaurants offering Sichuan, Guangdong, Shandong and Xinjiang dishes, conference room, ballroom, beauty salon, shopping arcade, nightclub

Kunlun Hotel
昆侖賓館
38 Youhao Road North, Urumqi, Xinjiang 830000
Tel: 440411 Telex: 79131 KLHTL CN
GM: An Jinming
Opened 1959
428 rooms and suites
Located 16 km from airport, 7 km from railway station
Facilities: Chinese and Western restaurants, Muslim banquet rooms, conference rooms, business centre, clinic, beauty salon, ballroom, shopping arcade

Laiyuan Hotel
徠遠賓館
3 Jianshe Road, Urumqi, Xinjiang 830002
Tel: 228368 Fax: 225109
GM: Wang Bao Guo
120 rooms and suites
Facilities: Chinese and Western restaurants, conference rooms, business centre, bar, karaoke, beauty salon, gym, clinic, shopping arcade

Maliyan Hotel
瑪釐艷賓館
57 Zhongshan Road, Urumqi, Xinjiang 830002
Tel: 214881 Fax: 212220
GM: Xi Dongchang
Opened 1993
72 rooms and suites
Located downtown
Facilities: Chinese restaurants, conference rooms, multi-function room, ballroom, karaoke

Overseas Chinese Hotel
華僑賓館
51 Xinhua Road South, Urumqi, Xinjiang 830001
Tel: (0991) 260793, 260845, 260846
Telex: 79164 BOOTH CN
Fax: (0991) 260622
GM: Song Qipei
280 rooms
East Building opened September 1955, South Building September 1985
Located 27 km from airport, 4 km from railway station
Facilities: Chinese and Western restaurants, self-service Muslim restaurant, conference rooms, business centre, music hall, bar, karaoke, beauty salon, clinic

Yingbin Hotel
迎賓館

60 Yan'an Road, Urumqi, Xinjiang 830001
Tel: 261060
GM: Cao Kewen
Opened 1956
135 rooms and suites
Located 25 km from airport, 5 km from railway station
Facilities: Chinese and Western restaurants, conference rooms, meeting rooms, multi-function rooms

Yili Grand Hotel
伊犁大酒店
80 Changjiang Road, Urumqi, Xinjiang 830000
Tel: 553208
GM: Li Wei
Opened February 1993
118 rooms
Located 20 km from airport, 1 km from railway station
Facilities: Restaurants offering Sichuan, Guangdong and Muslim dishes, conference rooms, multi-function room, dance hall, karaoke

Zhunge'er (Junggar) Hotel
准噶爾賓館
5 Beijing Road South, Urumqi, Xinjiang 830011
Tel: 413383 Fax: 443242
GM: Yang Songjin
Opened 1986
77 rooms and suites
Located 10 km from airport, 15 km from railway station
Facilities: Restaurants, conference rooms, coffee shop, dance hall, shopping arcade

Yining, Xinjiang

Yining Flower City Hotel
伊寧花城賓館
Alley 7, Ahemaitijiang Street, Yining, Xinjiang
Tel: 22911 Ext. 214

Kunming, Yunnan

Begonia (Haitang) Hotel
海棠飯店
Huancheng Road East, Kunming, Yunnan 650000
Tel: 3137573
GM: Wang Xiuying
231 rooms and suites
Located next to the eastern bus station, 9 km from airport, 5 km from railway station
Facilities: Restaurant, banquet hall, shopping arcade, indoor swimming pool

Golden Dragon Hotel
金龍飯店
575 Beijing Road, Kunming, Yunnan 650011
Tel: 3133104 Telex: 64060 GDHKM CN
Fax: 3131082
GM: Mai Qiliang
Opened January 1988
302 rooms and suites
Located 4 km from airport, 1 km from railway station
Facilities: Restaurants offering Western, Japanese, Guangdong and Yunnan dishes, conference/banquet rooms, business centre, indoor swimming pool, gym, bar, karaoke, disco, tennis court, clinic

Golden Flower Hotel
金花賓館
143 Huancheng Road West, Kunming, Yunnan 650031
Tel: 3132118
152 rooms and 17 suites
Located 20 km from airport, 10 km from railway station
Facilities: Chinese and Western restaurants, banquet hall, ballroom, bar

Golden Peacock Hotel
金孔雀飯店
Daguan Park, Kunming, Yunnan 650032
Tel: 414334 Telex: 64017 GPHKM CN
Fax: 4141087
GM: An Rui Chuan
Opened June 1988
104 rooms
Located 10 km from airport, 6 km from railway station
Facilities: Restaurant, banquet hall, conference rooms, business centre, bar, billiard room, swimming pool, tennis courts, dance hall, karaoke

Green Lake Hotel
[illegible]
6 Cuihu Road South, Kunming, Yunnan 650031
Tel: 5158888 Telex: 64073 GLHTL CN
Fax: 5153286
GM: Rene Hardmeier
Opened 1965 (New Wing in 1993)
478 rooms and suites
Located in city centre, 12 km from airport, 7 km from railway station
Facilities: Restaurants, banquet facilities, beauty salon, massage, tennis courts, business centre, clinic, shopping arcade

King World Hotel
錦華大酒店

28 Beijing Road South, Kunming, Yunnan 650011
Tel: (0871) 3138888 Telex: 64143 KIWH CN
Fax: (0871) 3138656, 3131910
GM: Zhang Xianbing
Opened 15 February 1992
320 rooms and suites
Located 5 km from airport, 400 m from railway station
Facilities: Chinese and Western restaurants, revolving restaurant, coffee shop, bar, business centre, shopping arcade, banquet hall, disco, function room, massage, beauty salon, karaoke

Kunming Camellia Hotel
[illegible]
154 Dongfeng Road East, Kunming, Yunnan 650041
Tel: 3163000, 3162918 Telex: 64135 KMCH CN
GM: Li Datong
Opened February 1986
140 rooms
Located 7 km from airport, 3 km from railway station
Facilities: Chinese restaurant, business centre, shopping arcade, dance hall, bar

Kunming Hotel
昆明飯店

145 Dongfeng Road East, Kunming, Yunnan 650061
Tel: 3162063, 3162171 Telex: 64058 KMHTL CN
Fax: 3163784
GM: Duan Fu Guang
Opened 1958
400 rooms and suites
Located 5 km from airport, 3 km from railway station
Facilities: Chinese and Western restaurants, banquet rooms, conference rooms, coffee shop, dance hall, gym, business centre, karaoke, disco, sauna, beauty salon, indoor swimming pool, shopping arcade, billiard room

Orchid Hotel
蘭花賓館

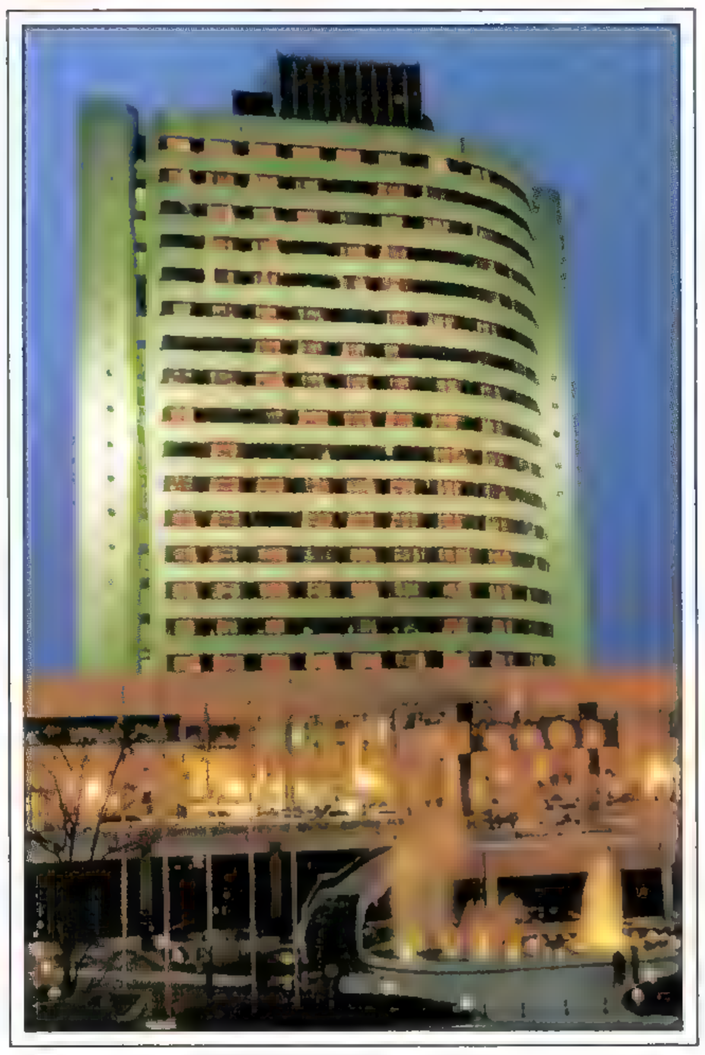
Huancheng Road South, Kunming, Yunnan
Tel: 3135553 Fax: 3133155
GM: Ma Lizhou
Opened 28 January 1992
252 rooms
Located 15 min from airport, 3 min from railway station
Facilities: Restaurants, karaoke, bar, dance hall, beauty salon

Yunnan Hotel
雲南飯店
83 Dongfeng Road West, Kunming, Yunnan
Tel: 3132419
GM: Liu Jiaxiang
Opened 1962
382 rooms
Located 15 km from airport, 5 km from railway station
Facilities: Restaurants, conference room, shops, beauty salon, clinic

Hefei, Anhui

Anhui Friendship Hotel
安徽友誼賓館
6 Meishan Road, Hefei, Anhui 230022
Tel: 336948, 331707
90 rooms and suites
Located 9 km from airport, 5 km from railway station
Facilities: Chinese and Western restaurants, conference room, business centre, bar, coffee shop, ballroom, beauty salon

Anhui Hotel
安徽飯店



2 Meishan Road, Heifei, Anhui 230022
Tel: 331100, 332998 Telex: 90029 ANHTL CN
Fax: (0551) 332581
320 rooms
Facilities: Chinese and Western restaurants, banquet hall, business centre, conference hall, karaoke, billiard room, gym, beauty salon, bar

Overseas Chinese Hotel
華僑飯店
68 Changjiang Road, Heifei, Anhui 230001
Tel: (0551) 252221 Telex: 90231 AOCH CN
Fax: (0551) 242861
GM: Sun Yong Ying
Opened April 1954
256 rooms and 42 suites
Located 11 km from airport, 1.5 km from railway station
Facilities: Chinese and Western restaurants, conference room, shopping arcade, coffee shop, bar

Huangshan, Anhui

Dianli Guesthouse
電力賓館
1 Qianyuan Road South, Tunxi District, Huangshan, Anhui 245000
Tel: 0559-214811 Fax: 0559-213546
GM: Zhang Zhenbo
Opened May 1990
112 rooms and 8 suites
Located 5 km from airport, 0.5 km from railway station
Facilities: Chinese and Western restaurants, ballroom, karaoke, beauty salon, clinic

Huashan Guesthouse
華山賓館
3 Yan'an Road, Tunxi District, Huangshan, Anhui 245000
Tel: 0559-213311 Telex: 5478
Fax: 0559-212378
GM: Zhu Genyi
Opened 1962
132 rooms and 10 suites
Located 5 km from airport, 2 km from railway station
Facilities: Chinese and Western restaurants, coffee shop, multi-function hall, beauty salon

Jiangnan Hotel
工幸大廈店
25 Qianyuan Road North, Tunxi District, Huangshan, Anhui 245000
Tel: 211067
GM: Zhu Yunhai
Opened 8 October 1992
107 rooms and 6 suites
Located 4 km from airport
Facilities: Chinese restaurant, business centre, coffee shop, ballroom, shopping arcade, sauna, massage

Jiangxinzhou Hotel
工[illegible]賓館
4 Jiangxinzhou, Tunxi District, Huangshan, Anhui
Tel: 212612 Telex: 90918 AHST CN
GM: Xu Yuansan
Opened September 1987
132 rooms and 3 suites
Located 5 km from airport, 3 km from railway station
Facilities: Chinese and Western restaurants, ballroom, coffee shop, shopping arcade

Lanzhou, Gansu

Friendship Hotel, Lanzhou
友[illegible]飯店
14 Xijin Road West, Lanzhou, Gansu 730050
Tel: 333051

Hongyun Hotel
虹雲賓館
5 Gaolan Road, Lanzhou, Gansu 730000
Tel: 28311
90 rooms and suites
Located 7.5 km from airport, 2 km from railway station

Jincheng Hotel
金城賓館
363 Tianshui Road, Lanzhou, Gansu 730000
Tel: 416638 Telex: 72121 BTHJC CN
302 rooms and suites
Located 75 km from airport, 2 km from railway station

Lanhua Guesthouse
蘭花賓館
Welfare District, Xigu, Lanzhou, Gansu 730060
Tel: 55981

Ningwozhuang Guesthouse
寧臥莊賓館
238 Tianshui Road, Lanzhou, Gansu 730000
Tel: 416221 Telex: 72146 GUEST CN
Fax: 417639
GM: Hou Shenghua
130 rooms
Located 1 km from airport, 1km from railway station
Facilities: Chinese and Western restaurants, meeting and conference rooms, business centre, shopping arcade, beauty salon, billiard room, dance hall, tennis courts, function rooms

Victory Hotel
勝利賓館
127 Zhongshan Road, Lanzhou, Gansu 730030
Tel: 465221

Zhongchuan Airport Hotel
中[illegible]場飯店
Zhongchuan Airport, Lanzhou, Gansu 730087
Tel: 23415

Dunhuang, Gansu

Dunhuang Hotel
敦煌賓館
1 Dongda Street, Dunhuang, Gansu 736200
Tel: 22415, 22538 Telex: 72078 DHBGS CN
Fax: (09437) 22309
GM: Zhang Kejun
Opened 1 October 1980
155 rooms and suites
Located 13 km from airport, 128 km from railway station
Facilities: Restaurants, business centre, nightclub, karaoke, bar, ballroom

Solar Hotel Dunhuang
敦煌太陽能賓館
5 Shazhou Road North, Dunhuang, Gansu 736200
Tel: 22312/22168/22464 Telex: 72077 DHTYZ CN
Fax: (09473) 22121/22019
GM: Wang Zhaogang
Opened 2 August 1987
Located 15 km from airport, 130 km from railway station
Facilities: Chinese and Western restaurants, banquet hall, business centre, bar, coffee shop, karaoke, ballroom, shopping arcade, beauty salon, massage

EVENTS...

'95 Guangzhou Fair

Hoping to attract more foreign investors to Guangdong Province's capital, this annual fair will be held on July 5-11. Sponsored by the Guangzhou Municipal Government and Guangzhou Foreign Trade Centre (Group), the fair occupies over 20,000 square metres in the exhibition hall of the Chinese Export Commodities Fair. The Guangzhou Fashion Festival and Guangzhou Industrial Investment Project Introduction will be held during the fair. Hong Kong, Macau and South Korea will set up their exhibition halls separately to display their new products to potential mainland buyers. In the past two fairs, 246 contracts with an investment of 8.7 billion yuan — including $620 million from overseas — were completed. Guangzhou attracted an actual foreign investment of $2.1 billion last year. Industrial production came to 114.8 billion yuan, 22.5 per cent higher than 1993.

Northeast China Trade Fair

An investment and trade fair will be held in Yanji and Hunchun cities, Jilin Province this October in China's Tumenjiang area bordering on Russia and the Democratic People's Republic of Korea (DPRK). Participants at the fair will have the chance not only to discuss 100 key development projects, but also to inspect the economic potential of the area.

Communications Fair

From 27 November-2 December, Beijing will host the conference "Post & Telecommunications/Wireless Communication Beijing '95", in a move to expand international technical exchanges. The fair will introduce advanced wireless communications technology and equipment, and conferences and technical seminars will be held. Over 100 communications and mobile phone companies are expected to take part.

BANKING AND FINANCIAL NEWS

Guangzhou Foreign Fund Booster

Could Guangzhou become South China's international metropolis? The city government plans to boost high-tech light industry, transportation, commerce, finance, insurance, architecture, tourism and the service sector by the introduction of up-to-date technology and advanced managerial experience. Emphasis is laid on building grand centres for finance, tourism, commerce and trading. To boost export-oriented businesses it aims to increase the proportion of foreign trade in the gross domestic product by rearranging its commodity structure and overall market layout, and setting up a new enterprise system.

Guangzhou Banking Centre of the South

After attracting 29 overseas banks to open representative offices, 12 have now started business in Guangzhou. The first four overseas banks came to Guangzhou at the end of 1992. With the city's rapid economic growth and vast market, further foreign banks arrived in Guangzhou. Ten foreign insurance companies have also applied for business in the city. A foreign credit card company and a securities company have also applied to set up offices. To date, the eight foreign banks in operation boasts $560 million in loan balance. In the first two months of this year, the eight registered total net profits of $1.75 million.

Foreign Banks in Beijing et al

Finally, after years of preparation at least five large foreign banks with good business records will set up branches this year in Beijing. About 50 overseas financial institutions have contacted Beijing authorities exploring possibilities of establishing joint ventures. China's State Council already has approved the opening up of 10 more cities to foreign banks to include Shenyang, Shijiazhuang, Xi'an, Hefei, Hangzhou, Suzhou, Wuhan, Chongqing and Chengdu.

New Joint Venture Rules

To be adopted this year by Beijing to improve joint venture management and counter investment problems such as inferior equipment and inflated investment value, and other illegal activities. The new regulations include the following: Chinese companies which use state property as investment must provide an official assessment of the property. Imported equipment for ventures must be examined before receiving official approval. Certificates are needed for any equipment foreign investors bring to China as investment. The municipality has vowed to solve problems facing the ventures and improve services. Joint ventures are to receive various training courses on State policies and laws. Moreover, in order to draw more joint ventures, Beijing has received formal approval for its financial status which is now on par with China's coastal open cities. Hence, overseas investors can expect more benefits.

Window Opens for Investors

Investors are now able to access information and assistance in both Chinese and English to explore potential projects. The Window's information network is equipped with modern, large screen computers and loaded with eight items which include policies, projects, personnel market and foreign investors. The network is expected to connect to those of trade registration, taxation and other interrelated departments.

Pudong's Big Four for Investment

In a bid to attract overseas investment, Pudong will concentrate on four areas: manufacturing industries, finance, modern agriculture and tourism. Of the manufacturing industries will be computers, telecommunications, automobile components, pharmaceuticals, biological and the electro-mechanical as the pillar industries. Overseas multinationals will be urged to launch projects in the Jinqiao Export Processing Zone and the "pharmaceutical valley" in the Zhangjiang High-Tech Park. The Sunqiao Agricultural Development Zone will invite foreign investors to speed its development, as will Huaxia Tourism Development Zone in Pudong encourage the launching of tourism projects by foreign corporations. In addition, the Pudong Economic and Trade Bureau will hold several invitation-only conferences in other countries this year.

Train Schedules
Lanzhou – Turpan – Urümqi

243 F.T.	143 F.T.	113/112 F.T.	97 Exp.	69 Exp.	53/52 Exp.	Train No. / Station	54/51 Exp.	70 Exp.	98 Exp.	114/111 F.T.	144 F.T.	244 F.T.
	From Xi'an	From Chengdu	From Zhengzhou	From Beijing	From Shanghai		To Shanghai	To Beijing	To Zhengzhou	To Chengdu	To Xi'an	
11:35	13:16	00:23	19:22	02:31	23:53	**Lanzhou**	10:14	08:18	12:50	08:51	17:36	15:27
14:13	15:57	02:55	21:41	04:55	02:10	**Yongdeng**	08:03	06:06	10:37	06:17	15:13	12:46
15:52	17:18	04:40	23:02	06:16	03:31	**Dachaigou**	06:55	04:53	09:32	04:09	14:06	11:30
19:39	21:08	08:44	02:56	10:09	07:10	**Wuwei**	02:51	00:44	05:31	23:44	10:01	06:34
00:19	01:52	13:02	07:19	14:26	11:31	**Shandan**	22:33	20:43	01:25	19:29	05:15	00:50
01:37	03:03	14:20	08:26	15:33	12:40	**Zhangye**	21:25	19:37	00:18	18:20	04:05	23:07
05:40	07:22	18:16	12:16	19:13	16:30	**Jiuquan**	17:15	15:39	20:31	13:55	23:44	19:10
06:25	08:06	19:00	12:50	19:53	17:02	**Jiayuguan**	16:33	15:05	19:58	13:21	23:11	18:30
07:19	09:04	20:01	13:43	20:45	17:55	**Yumen**	15:55	14:26	19:17	12:34	22:26	17:43
09:55	11:46	22:29	16:29	23:14	20:36	**Shulehe**	13:27	11:56	16:37	09:45	19:26	14:44
12:45	14:49	01:07	19:08	01:58	23:16	**Liuyuan**	10:48	09:09	14:05	07:08	16:25	11:33
18:35	20:22	07:34	00:15	07:10	04:14	**Hami**	04:59	03:35	08:24	01:01	10:11	04:04
00:50	02:17	13:02	05:07	12:22	09:32	**Shanshan**	00:03	22:26	03:01	19:31	04:57	21:32
03:58	05:18	15:38	07:37	14:55	12:10	**Turpan**	21:29	19:51	00:30	16:54	02:13	18:56
07:19	—	18:43	10:23	17:41	14:56	**Urümqi**	18:30	16:49	21:31	12:59	—	15:25
	09:13					**Xinyuan**					22:06	
	12:32					**Balguntay**					18:34	
	14:05					**Hejing**					17:15	
	15:44					**Korla**					15:10	

N.B. — Trains No. 143 and 144 depart on alternate days Exp. — Express F.T. — Fast through passenger train

Train Schedules
Nanjing West – Huangshan – Xiuning – Yingtan

389 F.T.	358/359 F.T.	321/324 F.T	308/309 F.T.	Train No / Station	310 F.T.	322/323 F.T.	360/357 F.T.	390 F.T.
	From Shanghai	From Hefei	—			To Hefei	To Shanghai	
11:20	—	20:30	12:51	**Nanjing West**	15:39	18:47	—	08:05
11:40	23:08	20:51	14:38	**Nanjing**	15:29	18:37	05:31	07:55
13:11	00:39	22:23	15:49	**Ma'anshan**	12:50	16:27	03:24	04:56
14:18	01:45	23:35	17:06	**Wuhu**	12:28	15:14	02:15	04:48
15:28	02:53	00:44	18:01	**Xuancheng**	11:05	13:48	00:49	03:32
16:22	03:52	01:37	20:12	**Ningguo**	10:09	12:57	23:55	02:37
18:05	05:35	03:43	—	**Jixixian**	08:26	11:21	22:18	01:03
18:39	06:08	04:16	20:55	**Shexian**	07:46	10:35	21:32	00:12
19:13	06:44	04:48	21:32	**Huangshan**	07:15	10:08	20:50	23:50
19:46	07:10	—		**Xiuning**		09:40	—	—
21:08	09:01	06:27		**Qimen**		08:30	19:21	22:26
23:38	11:23	08:38		**Jingdezhen**		06:16	17:10	20:23
03:07	14:59	12:20		**Yingtan**		03:00	13:10	16:40
To Nanchang		To Xiamen				From Xiamen		

N.B: 321/324 and 322/323 will terminate at Hefei or Nanjing West Station by alternate day.

Train Schedules
Kunming – Guangzhou

166/163 F.T.	Train No. / Station	164/165 F.T.
11:50	**Kunming**	19:36
14:50	**Qujing**	16:43
17:06	**Xuanwei**	14:33
22:51	**Anshun**	08:44
01:00	**Guiyang**	06:24
04:35	**Duyun**	02:31
16:16	**Liuzhou**	14:58
19:41	**Guilin**	11:22
03:46	**Hengyang**	03:56
09:16	**Shaoguan**	22:22
10:44	**Yingde**	20:46
13:20	**Guangzhou**	18:30

Average Climatic Conditions in Xinjiang, Yunnan and Anhui

			Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Xinjiang	Turpan	Temperature (℃)	-9.5	-2.1	9.3	18.9	25.7	31.0	32.7	30.4	23.3	12.6	1.8	-7.2
		Rainfall (mm)	1.5	0.3	1.4	0.4	0.5	3.3	2.3	3.0	1.0	1.1	0.4	1.4
	Urümqi	Temperature (℃)	-15.2	-12.2	0.7	10.8	18.9	23.4	25.7	23.8	17.4	8.2	-2.6	-12.0
		Rainfall (mm)	5.6	4.0	18.8	22.6	25.1	29.1	16.4	18.9	14.2	17.2	15.2	7.4
Yunnan	Kunming	Temperature (℃)	7.7	9.6	13.0	16.5	19.1	19.5	19.8	19.1	17.5	14.9	11.3	8.2
		Rainfall (mm)	11.6	11.2	15.2	21.1	93.0	183.7	212.3	202.2	119.5	85.0	38.6	13.0
Anhui	Hefei	Temperature (℃)	2.1	4.2	9.2	15.5	20.6	25.0	28.3	28.1	22.9	17.0	10.6	4.6
		Rainfall (mm)	31.8	49.8	75.6	102.0	101.8	117.8	174.1	119.9	86.5	51.6	48.0	29.7
	Huangshan Mountain	Temperature (℃)	-3.1	-1.7	2.7	7.9	11.7	14.9	17.7	17.3	13.7	8.9	3.9	-0.5
		Rainfall (mm)	70.0	121.7	185.1	258.2	328.9	378.8	291.0	299.7	206.0	106.9	84.3	64.3

Flights to and from Urümqi

Route	Days of Week	Dep.	Arr.	Flight No.
Aksu – Urümqi	1 3 5 7	18:05	20:00	XO9916
Urümqi – Aksu	1 3 5 7	15:10	17:15	XO9915
Alma-Ata– Urümqi	1 5	11:05	14:30	XO712
Urümqi – Alma-Ata	1 5	10:00	09:35	XO711
Altay – Urümqi	2 4 6	16:50	18:00	XO9920
Urümqi – Altay	2 4 6	14:50	16:00	XO9919
Beijing – Urümqi	5	10:45	14:40	CJ6961
	6	11:25	15:20	CJ6901
	1 2 3 4 5 6 7	13:50	17:40	XO9102
	2	18:00	21:40	XO9602
	2 4 6	19:15	22:55	XO9512
	1 4 5 6 7	19:25	23:05	XO9104
	3 5 7	21:20	01:00	XO9312
Urümqi – Beijing	3 5 7	08:25	11:35	XO9311
	2 4 6	08:25	11:35	XO9511
	2	08:35	11:45	XO9601
	1 2 3 4 5 6 7	08:55	12:10	XO9101
	1 4 5 6 7	15:05	18:15	XO9103
	5	15:40	18:50	CJ6962
	6	16:20	19:30	CJ6902
Guangzhou – Urümqi	1 2 5 7	09:00	14:10	CZ3911
	1 2 3 4 5 7	14:30	19:35	XO9302
	6	15:05	21:00	XO9308
	3 5 7	17:20	01:00	XO9312
Urümqi – Guangzhou	3 5 7	08:25	15:55	XO9311
	2 4 5	08:45	13:00	XO9301
	1 3 7	08:45	13:00	XO9301
	6	08:45	14:05	XO9307
	1 2 5 7	15:25	19:55	CZ3912
Hotan – Urümqi	1 4 6	19:40	21:10	XO9908
Urümqi – Hotan	1 4 6	17:10	18:40	XO9907
Islamabad – Urümqi	7	12:00	17:00	XO722
Urümqi – Islamabad	7	11:00	10:30	XO721
Karamay – Urümqi	2	10:10	11:10	XO9936
Urümqi – Karamay	2	08:30	09:30	XO9935
Kashi – Urümqi	1 2 3 4 5 6 7	23:05	00:30	XO9904
	3 4 6 7	23:15	00:40	XO9906
Urümqi – Kashi	1 2 3 4 5 6 7	20:30	22:05	XO9903
	3 4 6 7	20:40	22:15	XO9905
Korla – Urümqi	3 6	14:25	15:50	XO9932
	1 5 7	15:25	16:55	XO9934
Urümqi – Korla	3 6	08:30	09:55	XO9931
	1 5 7	08:30	09:55	XO9933
Kunming – Urümqi	2 6	15:55	21:30	XO9406
Urümqi – Kunming	2 6	09:25	14:55	XO9405
Kuqa – Urümqi	3 6	12:20	15:50	XO9932
Urümqi – Kuqa	3 6	08:30	11:40	XO9931
Lanzhou – Urümqi	7	08:15	10:40	WH2905
	4	11:20	14:00	SZ4943
	4 6	15:15	17:55	WH2907
	3 7	19:35	22:10	XO9606
Urümqi – Lanzhou	3 7	09:15	11:20	XO9605
	7	11:40	14:00	WH2906
	4	15:15	17:10	SZ4944
	4 6	18:55	21:10	WH2908
Moscow – Urümqi	5	12:45	00:20	XO702
Urümqi – Moscow	5	09:40	11:35	XO701
Qiemo – Urümqi	1 5 7	13:10	16:55	XO9934
Urümqi – Qiemo	1 5 7	08:30	12:10	XO9933
Shanghai – Urümqi	1 3 4 6 7	14:30	19:25	XO9502
	2 4 6	16:15	22:55	XO9512
Urümqi – Shanghai	2 4 6	08:25	14:40	XO9511
	1 3 6	08:35	12:45	XO9501
	4 7	09:05	13:20	XO9501
Shenzhen – Urümqi	4 6	16:25	22:45	XO9304
Urümqi – Shenzhen	4 6	09:15	15:15	XO9303
Tashkent – Urümqi	3	12:05	16:25	XO714
Urümqi – Tashkent	3	10:00	10:35	XO713

Route	Days of Week	Dep.	Arr.	Flight No.
Xi'an – Urümqi	2 4 5	07:20	10:45	WH2901
	7	11:25	14:35	MF8901
	6	12:00	15:00	CJ6921
	2	17:50	21:00	XO9382
	3 7	18:15	21:40	XO9510
	3 6	18:50	22:15	XO9306
	1	19:00	22:10	XO9604
	1 4	19:50	23:15	XO9504
	2 5	21:00	00:25	XO9802
Urümqi – Xi'an	2	09:05	12:00	XO9381
	1	09:05	11:55	XO9603
	2 5	09:35	12:35	XO9801
	3 7	09:35	12:35	XO9509
	3 6	09:45	12:45	XO9305
	1 4	09:45	12:45	XO9503
	7	11:40	15:50	WH2906
	2 4 5	11:45	14:20	WH2902
	7	15:35	18:10	MF8902
	6	16:00	18:50	CJ6922
Xining – Urümqi	1	11:30	13:30	SZ4905
	6	19:00	21:00	XO9308
Urümqi – Xining	6	08:45	10:35	XO9307
	1	14:30	16:20	SZ4906
Yining – Urümqi	1 2 3 4 5 6 7	11:20	12:45	XO9918
	1 2 3 4 5 6 7	11:30	12:55	XO9922
Urümqi – Yining	1 2 3 4 5 6 7	09:00	10:30	XO9917
	1 2 3 4 5 6 7	09:10	10:40	XO9921

(Valid to October 28 1995)

Flights to and from Kunming

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing – Kunming	3	07:55	11:10	CA905
	1 3 6	08:10	12:20	X2 101
	2 4 6	08:25	11:40	CA1403
	1 2 3 4 5 6 7	11:15	14:15	3Q4122
	4 7	14:35	17:20	SZ4172
	1 2 3 4 5 6 7	18:35	21:40	3Q4182
Kunming – Beijing	1 2 3 4 5 6 7	07:40	10:15	3Q4121
	4 7	10:40	13:30	SZ4171
	2 4 6	12:30	15:10	CA1404
	1 3 6	13:20	17:30	X2 102
	1 2 3 4 5 6 7	14:45	17:35	3Q4181
	3	17:40	20:30	CA906
Shanghai – Kunming	6	07:45	10:30	SF453
	1 3 5 7	08:15	11:05	SF451
	1 2 3 4 5 6 7	10:45	13:40	3Q4542
	1 4	10:50	13:40	MU5405
	2 6	13:50	16:50	SZ4518
	4 7	19:40	22:25	3Q4546
Kunming – Shanghai	1 2 3 4 5 6 7	07:35	09:55	3Q4541
	2 6	10:30	13:00	SZ4517
	6	11:30	13:35	SF454
	1 3 5 7	12:05	14:25	SF452
	1 4	14:40	17:05	MU5406
	1 4 7	16:05	18:40	3Q4545
Shenzhen – Kunming	1 5	09:00	11:40	CZ3459
	1 5	11:10	13:20	MU5312
	3 6	11:35	13:20	SZ4374
	3 6	14:50	16:20	4G833
	2 7	19:25	21:05	3Q4396
	4 5	19:50	21:30	3Q4394
Kunming – Shenzhen	3 6	09:00	10:35	SZ4373
	1 5	12:30	15:00	CZ3460
	2 7	16:55	18:25	3Q4395
	4 5	17:20	18:50	3Q4393
	3 6	17:25	18:50	4G834
Hongkong – Kunming	1 2 3 4 5 6 7	13:25	15:25	CZ342
Kunming – HongKong	1 2 3 4 5 6 7	10:45	12:30	CZ341
Singapore – Kunming	3 6	12:40	16:20	3Q464
Kunming – Singapore	3 6	08:00	11:40	3Q463
Vientiane – Kunming	4	12:45	15:05	CZ394
Kunming – Vientiane	4	11:25	11:45	CZ393

(Valid to October 28 1995)

NEWS

TOURIST INFORMATION

Visa Makes the World Go Round

Foreigners complaining of the limited use of their credit cards in China may be happy to know Guangzhou opened China's first Visa/PLUS automatic teller machine (ATM) at Baiyun Airport, in April. The service was introduced by Visa International, the world's largest consumer payment system, and Guangdong Development Bank (GDB), the province's only commercial bank which issued China's first international standard GuangFa/Visa Card. There are two kinds of the GDB Visa cards — one requiring payment in renminbi and the other in foreign currency. Both can be used at the more than 11 million commercial locations in over 200 countries. GDB Visa users can maintain balances on their cards for as long as 48 days interest-free. Visa member banks in Beijing, Shanghai, Guangzhou and Shenzhen have the electronic connections needed to issue international cards.

Jinan's Lotus Eaters

Foreign visitors may soon have the opportunity to eat and pick seedpods of the lotus plant with farm families on Baiyun Lake in Jinan, capital of East China's Shandong Province. With a focus on the abundant local folk customs, the city plans 10 major tours for China's '95 Folklore Tour Year, which will include visits to the manufacture sites of traditional handicrafts e.g. embroidery, feather patchwork and wheatflour sculpture. As the birthplace of Shandong cuisine, visitors can enjoy pure Shandong specialities in Jinan on a tasting tour of some of the local restaurants.

Desert Air Tour

Sponsored by Northwest China's Xinjiang Uygur Autonomous Region is a novel air tour focusing on the ancient Silk Road. Chinese and overseas tourists now have the chance to get a bird's-eye view of the vast desert and the Xinjiang Silk Road section. With flight crews and the management expertise of Xinjiang General Airlines, the tour is operated using Yun-12 planes produced from the Harbin Aircraft Plant. This new route starts from Dunhuang in Gansu Province and flys over Hami, and then into Xinjiang's Turpan, Korla, Asku and Ili.

'95 International Travel Expo China Xi'an

This major Travel Industry event will be held this September between 21-26 in Xi'an. Representatives from foreign governments, airlines, hotel management companies and travel agents, transportation operators as well as travel related services and equipment suppliers will gather in this Travel Expo for mutual exchange of businesses and ideas.

AIRLINE UPDATES

Austrian Airlines has started its nonstop flights between Beijing and Vienna. Using Airbus A340-200 aircraft, flight time between the cities is about 10 hours. Meanwhile, Air China stopped its flight between Beijing-Vienna via Pakistan which was launched in 1992, but it will lease 80 seats from Austrian Airlines on each of its flights.

China Eastern Airlines has added new flights and expanded some air routes for the upcoming summer-autumn season from twice weekly to three times a week. Two Airbus planes have been scheduled from Shanghai to Singapore, Qingdao, Ji'nan, Xi'an,and Harbin, as well as for the Qingdao-Beijing and Guangzhou-Beijing flights.

The Boeing Company will deliver at least 100 jetliners to Chinese airlines during the 1993-95 period, and includes the first Boeing-777 which will join the Guangzhou-based China Southern Airlines in November. The Boeing-777 is capable of seating 375-450 passengers and is the latest model in the Boeing family.

New Sino-Japanese air routes: after a recent open examination held by the Civil Aviation Administration of China (CAAC), Air China will be running the Beijing-Dalian-Osaka route; East China Airways will operate Qingdao-Osaka; and South China Airlines will fly Guangzhou-Osaka.

ARCHAEOLOGICAL DISCOVERIES

Remains of the Day

Archaeologists from United University of Sichuan working at the Three Gorges area on the Yangtse middle reaches have uncovered an ancient county seat dating back more than 1,700 years. Artefacts include ancient coins, tiles, houses, a 2.5 metre-long clay pipe and a bronze thimble. Also found are 300 tombs dating back to the Warring States Period (475-221 B.C.), of which eight were excavated revealing pottery, swords and spears thought to belong to the Ba people who were active in the Three Gorges area more than 2,000 years ago. The archaeologists also found 100,000 square metres of Tang-dynasty (618-907) relics. Another team of archaeologists from the Institute of Archaeology of the Chinese Academy of Social Sciences, has been conducting a field survey in Wushan and Wuxi counties in Sichuan Province since early 1994, and have confirmed 87 cultural remains of neolithic culture. Preliminary excavations have yielded stone and pottery from the Daxi culture dating back over 5,000 years ago, and the remains of another unknown neolithic culture. The team also found over 100,000 square metres of artefacts of the Shang and Zhou dynasties (1600-221 B.C.), including three small copper mines.

Ancient Abbey and Cheshi Aristocrats Turns Up

An ancient Cheshi State tomb and a complete monastery have been unearthed at the Jiaohe ruins excavations in Turpan, in Xinjiang Uygur Autonomous Region. Sheli or sariras in Sanskrit, the fragments of eminent Buddhist monk bones, as well as a rosary, both inside a silver jug inside a larger bronze jar were found. Other relics include faded frescoes, clay sculpture fragments, dozens of bronze statues of Buddha, a clay Buddhist pagoda, and bronze utensils with both Chinese and Sanskrit engraved on them. Of the secular Cheshi tombs belonging to aristocrats discovered, relics include gold utensils, bone made to resemble shell coins, lacquerware, bronze utensils, pottery, boneware, furs, linen, silks and a Wuzhu coin which was in circulation in the Han Dynasty 2,000 years ago.

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NEXT ISSUE

For table tennis fans who missed the 43rd World Table Tennis Championships held in Tianjin earlier in May, we'll be showing the many sights of this bustling new tourist city, a neighbouring municipality of Beijing. Facing the Bohai Gulf, Tianjin combines the modernity of a cosmopolitan city with a romantic and fascinating heritage where no visitor can failed to be charmed by the city's many parks, bridges and riverside views. For those who wish to retreat from the cityscape, we continue our journey back in time with an awesome and timeless route through Sichuan Province in our exclusive "Ruins of the Three Kingdoms (3)". We'll be also travelling to Tiantai Mountain lower down along the East Coast in Zhejiang Province, and for those with a sweet tooth we offer another piece of "Turkish delight" all the way across in the Turpan desert, Xinjiang Uygur Autonomous Region.

Touring Tianjin

The Quiet and Picturesque Tiantai Mountain

The Turpan Feeling

The Ruins of the Three Kingdoms (3)

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敦煌

DunHuang

Cigarettes

Dunhuang Grottoes, built up from AD 386–1367 (the Northern Wei Dynasty – the Yuan Dynasty), are among the greatest existing treasure troves of Buddhist art in the world.

Dunhuang Cigarettes, one of the famous brand manufactured by Shanghai Cigarette Factory (1925-1995), China.

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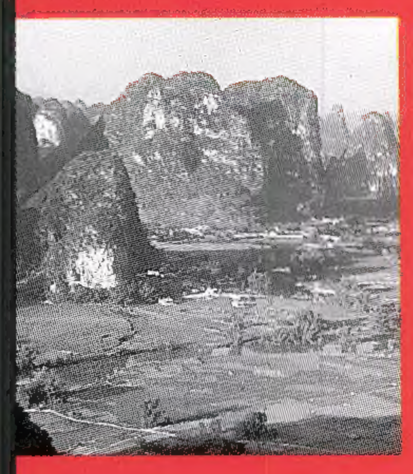
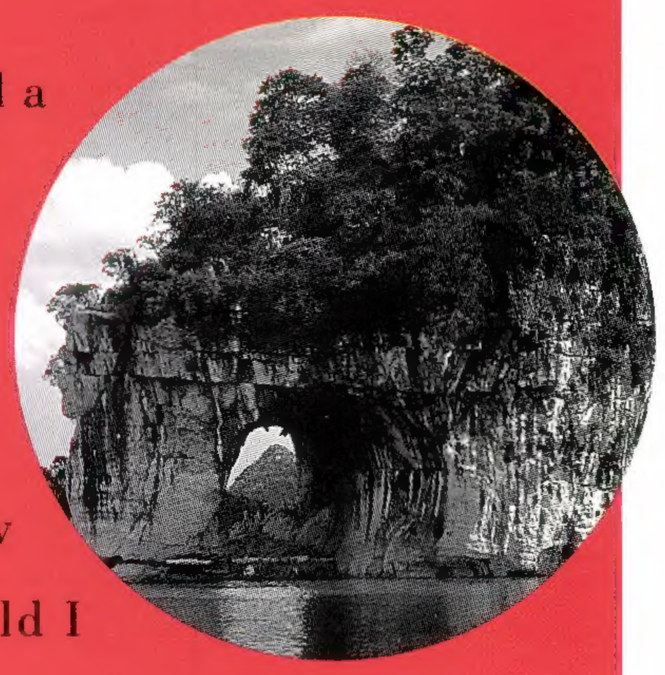
"I was spellbound. Completely surrounded by sleeping giants."

I'll always remember when I went with John on a Dragonair Holiday to Guilin. As it was my birthday, he'd even pre-ordered champagne and a birthday cake for me on the flight.

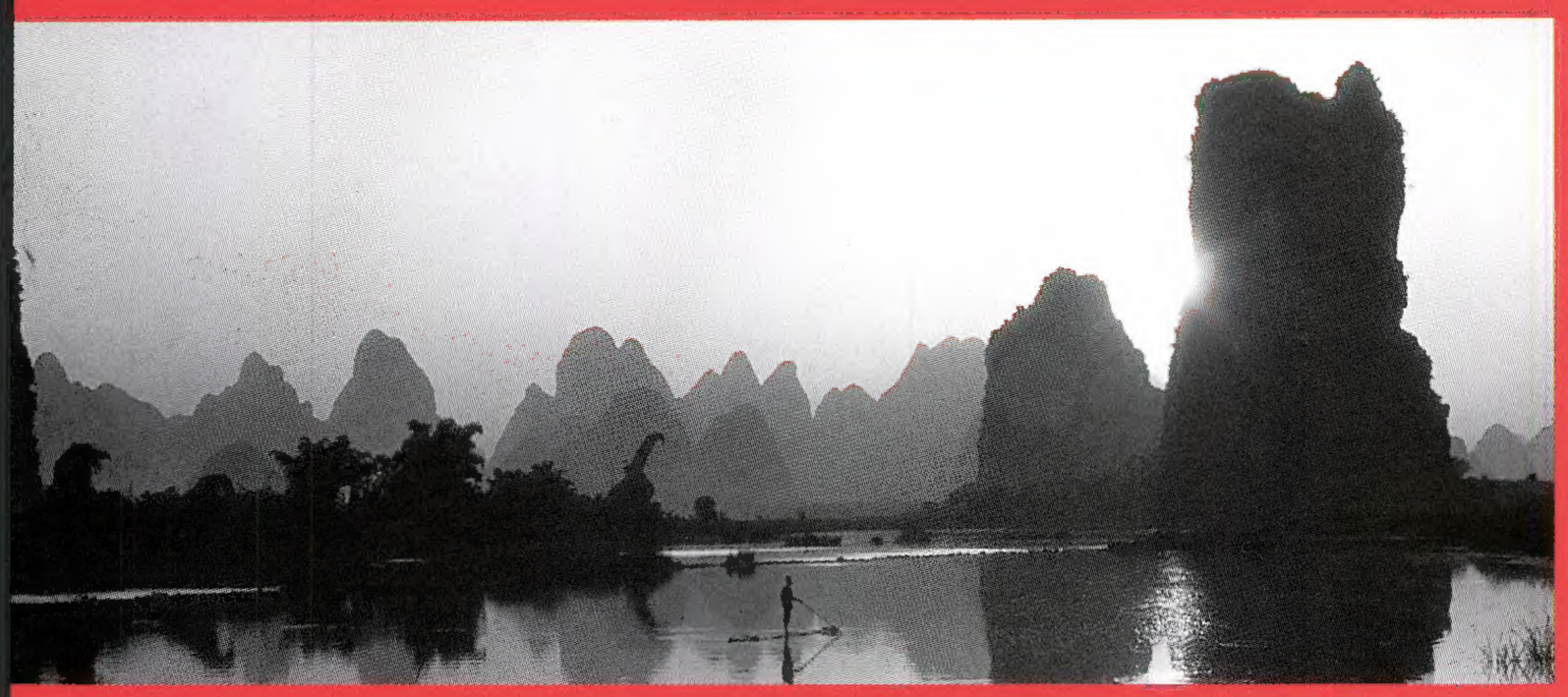


On the first morning, we took a slow boat down the winding Li River, weaving in and out of the great limestone monoliths: I was spellbound. Completely surrounded by sleeping giants wherever I looked.

The city itself was fascinating. We hired a couple of bicycles to explore the streets, and I remembered reading that tourists had been coming to Guilin for fifteen hundred years.



Only when I saw their beauty could I truly see why they'd been so fabled in ancient Chinese culture. Later, John bought me a lovely little carving that depicted Guilin's spectacular scenery.



I don't think I've ever been anywhere so beautiful. It was so tranquil, so romantic, and with such an incredible skyline rising from the rich, green countryside.

But what really made the trip such a success was the flexibility. Now we just have to decide which Dragonair Holiday to go on next.

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Apart from folklore and theatrical performances in the scenic centre, tourists can easily get access to different means of traffic such as the elevated single-track car with a circular route, electromobile, Europe-style ancient carriage, Gypsy caravan, old-fashioned car, monopaddled sampan and pneumatic raft, etc.. And in the comprehensive service area, we cater the delicacies of season, and handicrafts and souvenirs with consummate skills of various countries, which await your choice. What's more, you may even find entertainment on the Carnival Night when teams of artists parade before you by presenting the delightful programmes of multi-national art and culture and customs.

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